The Piththy and mooſt notable ſayinges of al Scripture, gathered by Thomas Paynell: after the manner of common places, very neceſſary for al thole that delite in the conſolacions of the Scriptures.

1550.



¶ To the right excellent and moste gracious Lady, my Ladye Maryes good grace. Thomas Paynell sendeth gretynge.



Notwithstanding that this my collection of Scripture is moste excellente and vertuous Ladye, hathe no nede of any mans tuition or defense, forasmuche as it contayneth onelye the simple and very true worde and sayinges of god: yet after I had finished and ended the thyng, and purposed by the counsell of a lerned man to publyshe it, for mans consolacio and learning: youre graces fyery and feruēt mynde to vertuous and godly liuing, youre true intente and naturall inclinacion to the same: your liberal hand and fauour to those, whiche diligently do exercyse themselues in the spirituall and moralll study of the sincere worde of god, and agayne youre Graces benignitie and gentilnes of long tyme bounte fully to me declared: enforced me to publyshe it in your graces name. Accept therfore this my labour moste excellent Lady, as fruite of your dayly Orator and moste humble seruaunt to your grace. Rede the fruiteful lessons therof: and digest them thorowly, practyse and proue in very dede, howe swete the

Lordes

Lordes wordes be, vse the profitable doctrines of this litle boke: for so doynge, youre grace shall learne dayly more and more, truly to know the Lord, to taste, release and to esteme his holye and swete worde, to loue and feare him, to be his faithfull and obsequiues handmayde, and a diligent ensuer of his will and steppes most pleasaunt and voluntariously to beare the yoke of his most comfortable and swete commaundementes.

Thinke nor esteme not, I most humblye beseche youre grace, this my gifte to be slender in valure, although of it selfe it be but litle: for precious stones are of themselues in quantitie but lytle, and yet for theyr naturall operacions and proprieties, of greate estates most highely esteemed. Esteme the content of my boke and gifte, that is the worde of God, and not the slendernesse thereof: esteme my faythfull and true heart vnto youre grace, and not my simple and slender gyfte. And yet yf this my poore and slender gyfte, maye be wel and exactly wayd and poudred, what thyng (although it comprehende not al the fruiteful lessons of Scripture) maye be compared vnto it? For what is more excelét, or more precious then the word of god? what thyng maye be esteméd equall vnto it? what ought to be more embraced of a christian thē Christes worde? then a pure and a christian lyfe? then chastitie, then humilite, then godly

wisedom

wisedome and pure doctrine: the which, with other vertuous and heauenly lessons, are in this my briefe collection, compendiously and fruitfully compriſed. Wherfore I euen humbly desire youre noble grace to accepte this my labour and small gift in good parte. Accept, I saye, and embrace the worde of God, for that truly vnderstanded, and seriously ensued and followed, shalbe to your graces spirituall encrease moste comfortable comforte.

¶ The fyrſte Chapter of Genelis.

IN the begynning, God created heauen and earth. The earth was voyde and empty, and darckenes was vpō the face of the depe, and the ſpirite of god moued vpon the face of the waters.

God called the dꝛie land, erthe, and the gatheringe together of waters, called he the ſees.

God made two greate lightes, a greater lighte to rule the daye, and a leſſe lyghte to rule the nyght.

God created man in his owne ymage, in the ymage of God created he him, male and female created he them. And god bleſſed them, and ſayd vnto them: Growe and increaſe, and repleniſhe the earth, and ſubduc it: and haue dominion of the fyſche of the ſee, and foule of the ayꝛe, and of euery lyuinge thinge that moueth vpon the earth.

¶ The ſeconde Chapter.

AND in the ſeuenth daye, God endued his wozke whiche he had made. In the .vii. daye alſo, he reſted from all his wozkes which he had made, and God bleſſed the .vij. daye, & ſanctified it, becauſe that in it, he had reſted frome all his wozke which God ozdeyned to make.

The Lozd god alſo ſhope man, euen duſt frō the grounde, and bꝛeathed in to his noſtrelles, the bꝛeath of lyfe, and Adam was made a lyuing ſoule. And the Lozde God plāted a garden eaſtward

warde from eden, and there he put man whome he had made.

The tree of lyfe and the tree of knowledge of good & euil was in the middes of the garden.

The Lorde god also tooke Adam, and put him into the garden of eden, that he might dresse and kepe it. And the Lorde God commaunded Adam sayinge: eatinge thou shalt eate of euery tree of the garden. But as touching the tree of knowledge of good and euill, thou shalt not eate of it. Els, in what daye soeuer thou eatest there of thou shalt dye the death.

It is not good that Adam shulde be alone I will make hym an helpe, whiche may be present with hym. And so oute of the grounde shope the Lorde god euery beste of the felde, and euery foule of the ayre, and brought it vnto man, that he might se how he wolde cal it. For lyke wyse as man hym selfe named euery liuinge thinge, euen so was the name thereof.

Man him selfe therfore named the names vnto all catel, and foule of the ayre, and to euery beast of the felde. And for man founde he not an helpe that might be present with hym.

The Lorde god also caused a slombre to fall vpon Adā, and he slept. And he toke one of his ribbes, and closed vp the flesche in stede thereof.

And the ribbe which the Lorde God had taken from man, made he a woman, and brought her vnto man. And man sayde: This is now bone of my bones, and flesche of my flesche, she shall be called womā, bycause she was taken out of man. For this cause shall man leue his father and his mother, & shalbe ioyned with his wife, and they shal become one flesche, and they were both naked, the man and his wyfe, and were not ashamed.

The

¶ The. iiij. Chapter.

The serpent was subtiller then euery beast of the felde, whiche the lorde god made.

The serpent sayde vnto the woman: ye shall not dye the death, but god doth knowe that the same daye that ye eate there of, your eyes shall be opened, and ye shall be euen as goddes, knowynge good and euill.

And the Lorde god called Adam, and sayde vnto him: where art thou? whiche sayde: I herde thy voyce in the Garden, and was afrayde bycause I was naked, and hyd my selfe.

Adam sayde, The woman whome thou gauest to be with me gaue me of the tree, and I dyd eate. And the woman sayde: yonder serpent begylyd me, and I dyd eate.

The Lorde sayde vnto the serpent, because thou hast done this thou art cursed aboue all cattell, and aboue euery beast of the felde. Upon thy bellye shalt thou go, and dust shalt thou eate all the dayes of thy lyfe. I will also put enimitie bytwene the and the woman, bytwene thy seed and her seed, the same shall treade downe thy head, and thou shalt treade vpon his heele.

Unto the woman he sayde: In multiplyinge wyl I multiply thy sorowe, and thy conceyuing: In sorowe shalt thou bringe forth the children, and thy lust shall pertayne to thy husband, and he shall haue the rule of the.

To Adam he sayde, cursed be the grounde for thy sake. In sorowe shalt thou eate of it all the dayes of thy lyfe. Thorne also and thystle shall it cause to growe vnto the, and thou shalte eate the herbe of the felde.

In the sweate of thy face shalt thou eate breade, tyll thou be turned agayne in to the

grounde, for out of it was thou taken: in asmuch as thou art dust, and in to dust shalt thou be turned againe.

¶ The fourth Chapter.

AND in processe of daies it came to passe, that Cain brought of the frute of the grounde an oblation vnto the Lorde. Habell also brought of the firstlinges of his shepe, and of the fat thereof.

And the Lord had respecte vnto Habel, and to his oblation: But vnto Cain and to his offering he had no respect, for the which cause Cain was exceding wroth, and his countenaunce abated. And the Lorde sayde vnto Cain: why art thou wroth, and why is thy countenaunce abated? if thou do well, shalt there not be a promotion? And if thou dost not wel, lyeth not thy sinnes in the dores? Vnto the also pertayneth the lust thereof, and thou shalt haue dominion ouer it.

AND it fortuned when they were in the felde, Cain rose vp against Habell his brother, and slue him. And the Lorde sayde vnto Cain, where is Habell thy brother? whiche sayde: I wote not, am I my brothers keper? And he sayde, what hast thou done? The voyce of thy brothers bloude crieth vnto me out of the grounde: and now art thou cursed from the earth, which hathe opened her mouthe, to receaue thy brothers bloude from thy hande. Yf thou tyll the grounde, she shall not procede to yeld vnto the her strength. Fugitiue and vagabende shalt thou be in the earth. And Cain sayde vnto the Lorde: My iniquite is more, then that it may be forgeuen.

Lamech toke vnto hym two wyues, the name of the one was Ada, and the name of the other was Zylla.

Jabel

Jabell was the father of ſuche as dwell in tentes, and of ſuche as haue catteil.

Thubal was the father of ſuche as handle harpe or organe.

Thubalchain wrought cunningly euery crafte of braſſe and of yron.

¶ The fyft Chapter.

ALl the dayes that Adam lyued were nine hundreth and thyrtythre yeres.

Henoche walked with God, and he was no more ſene, for God toke hym awaye.

¶ The fyrſt Chapter.

THe ſonnes of God ſaw the doughters of men that they were fayre, and they toke them wyues from amonge all that they had cholen.

The Lord ſayde: my ſpyryte ſhall not alwaye ſtryue in man, becauſe he is fleſhe, and his dayes ſhalbe an hundred and twenty yeres.

But God ſawe that the malice of man was greate in the earthe, and all the imagination of the thoughtes of his hert was onely euill euery daye. And it repented the Lorde that he had made man in the earth, & he was touched with ſorowe in his hert, and the Lorde ſayde: I wyll from the vpper parte of the earth deſtroy man, whom I haue created, both man, catel, worme, and foule of the ayre, for it repenteth me that I haue made them.

Noah was iuſte and perfecte in his generations, & walked with god, and begat. iii. ſonnes, Sem, Ham, and Japheth.

The earth was corrupt before God, and the ſame earth was fylled with cruelnye, and God loked vpon the earth, beholde it was corrupt, for all fleſhe had corrupte his waye vpon earth.

The length of the arke ſhalbe thre hundreth

cubites: the bzedth of it. l. cubytes, & the height of it thyztye cubytes.

¶ The. vij. Chapter.

THe rayne was vpon the earth foztye dayes and foztye ny ghtes.

And the waters pzeuayled exceadingly vpon the earth, and all the hye hylles that are vnder whole heauen, were couered. Fyftene cubites vpwarde did the waters pzeuayle, so that the mountaynes were couered.

The waters pzeuayled vpon the earth an hundzeth and fyftie dayes.

¶ The. viij. Chapter.

AND he sent fozth a rauen, whiche went out goinge fozth and returninge agayne, vntyll the waters were dzied vp vpon the earth.

He sente fozth the doue out of the arke, and the doue came to him in the euen tyde, and Lo, in her mouthe was an olyue leafe, that she had pluckte: wherby Noah did knowe ꝑ the waters were abated vpon the earth.

And ꝑ Lozd sayde in his herte: I wyl not pzo-reade to curse the grounde any moze foz mannes sake, foz the ymagination of mans herte is euell euen from his youth. Neyther wyll I adde to smite any moze euery thing lyuing, as I haue done. ¶ The. ix. Chapter.

EVery thinge that moueth it selfe, and that lyueth shall be meate foz you: euen as the grene hearbe haue I geuen you all thynges.

But flesche in the life therof, and in the blonde therof shall ye not eate. Elles your blonde of your liues will I require, from the hande of euery beast will I requyze it, & frō the hande of man, from the hand of mans bzother will I re-quyze the life of man. Who so shedeth mannes blonde, by man shall his blonde be shedde, foz in

the

the ymage of God, did god make man.

My couenaunte wyll I make with you, that from henſeforth euery fleſhe be not rooted oute with the waters of a floude, neyther ſhall there be a floude to deſtroye the earth any more.

Noah alſo beganne to be an huſband man, and planted a vyneyarde, and he dryncking of the wyne was dronken, and vncouered within his tente. And Ham the father of Canaan ſeinge the nakednes of his father tolde his two bretherne without. And Sem and Japhet, they two, taakynge a garment, layde it vpon there ſhulders, and cõminge backwarde, couered the naked pryuities of theyre father, namely their faces beinge turned awaye, leyſt they ſhulde ſe theyr fathers pryuities. ¶ The.x. Chapter.

NImrod began to be mightye in the earth. For he was a mightye hunter before the Lorde.

Aſſur buylded Niniue, & the ſtretes of ỹ citye.

¶ The.xi. Chapter.

ALl the whole earth was of one language and lyke ſpeche.

And they ſayde: Goto, let vs buylde vs a cytie, and a tower, whoſe toppe may reach vnto heauẽ: and let vs make vs a name.

And therfore is the name of it called Babel, becauſe the Lorde did there confounde the language of all the earth. ¶ The.xij. Chapter.

THE Lord ſayde vnto Abram: Gette the out of thy countrey, and out of thy natiõ, and from thy fathers houſe, vnto a lande that I will ſhewe the, and I will make of the a greate people, and will bleſſe the, and make thy name greate, that thou mayſt be euen a bleſſing. I will alſo bleſſe them that bleſſe the, and curſe thẽ that curſe the, and in the ſhal al kinredes of the earth

be blessed.

AND it happened when he was come nere to entre into Egipte, he sayde vnto Sara his wyfe: Behold, I know that thou art a fayre woman to loke vpon. Therfore shall it come to passe, that when the Egyptians se the, they shal saye: She is his wyfe. And they shal kyll me, but they shall saue the alyue. Saye (I pray the) that thou art my sister, that I may fare well for thy sake, and that my soule maye lyue thorowe thy occasion.

AND the Lorde smote Pharao & his house with greate plagues, because of Sara Abrams wyfe.

The.xij.Chapter.

Then sayd Abram vnto Lot: Let ther be no strife (I pray the) betwene the and me, & betwene my herdmē & thyne, for we be brethrē.

And I wyll make thy sede, as the dust of the earth: so that if a man can nomber the duste of the earth, then shall thy sede also be numbred.

The.xiij.Chapter.

When Abram heard that his brother was taken, he harnessed his fresche young men, borne in his owne house, three hūdred & eightene, & folowed on them vnto Dan. And he was set in araye vpon them by night, he and his seruauntes, and smote them, and pursued them vnto Hoba: whiche lyeth of the left hande of Damascos, and recouered all the goodes, and also brought again his brother Lot, and his goodes, the women also, and the people.

And Melchisedech, kyng of Salem, brought forth bread & wyne, for he was ỳ preaste of the moste hyghest god, & blessed him, sayinge: Blessed

be

de Abram vnto the hygh God, poſſeſſor of hea-
uen and earth, and bleſſed be the hye GOD
whiche hathe delyuered thyne enemyes into thy
hande. And Abram gaue him tythes of all.

And Abram anſwered the kynge of Sodom:
I haue lyft vp my hand vnto the Lorde the hye
God, poſſeſſor of heauen and earth, that I wyll
not take of all that is thyne ſomuche as a threde
or ſhoulacket, leaſt ye ſhuldeſt ſaye, I haue made
Abram ryche.

The xv. Chapter.

AND Abram ſayde: See to me thou haſte
geuen no ſeed: Lo, a lad borne in my houſe
is myne heyre.

AND beholde, the worde of the Lorde came
vnto hym ſayinge. He ſhall not be thyne
heyre: but one that ſhall come out of thyne owne
bodye ſhall be thyne heyre. And he brought hym
out and ſayde, loke vp vnto heauen, and tell the
ſtarres, yf thou be able to numbre them. And he
ſaide vnto hym: euen ſo ſhal thy ſede be. Abram
beleued the Lorde, and that counted he to him
for ryghtwyſnes.

The xvi. Chapter.

SARai ſayd vnto Abram, beholde, the Lorde
hath reſtrayned me, that I can not beare,
I praye the go in vnto my mayde, peraduenture
I maye be edyfyed by her.

The xvii. Chapter.

NEyther ſhall thy name anye more be called
Abram, but thy name ſhalbe Abraham for a
father of many nacyons haue I made the.

Euery mans chylde amonge you ſhall be cyr-
cumciſed, ye ſhall circumciſe the fleſſhe of youre
forefkyn, and it ſhall be a token of the bonde be-
twyxte me and you. And euery man chylde of

eight

eyghte dayes olde, shall be circumcised amonge you, and suche as be in youre generacions, and borne at home. And the vncircumcised man chylde, in whose fleshe the foreskynne is not circumcised, that soule shall perysshe from his people, because he hath broken my testamente. Abraham fell vpon his face, and laughed and sayde in his herte, shal a chylde be borne vnto hym that is an hundreth yere olde? & shal Sara that is nyntie yere olde beare. Abraham also him selfe was nyntye yere olde and nine, whē the flesshe of his foreskynne was circumcised

The.xviii. Chaptre

AND the Lord appeared vnto Abraham in the plaine of Mamre, as he satte in his tente dore in the heate of the daye. And he lyft vp hys eyes and loked, & lo, thre men stode by hym. And when he sawe them, he ranne to meete them from the tente dore, and fell to the grounde and sayde: Lorde I beseche the yf I haue founde fauoure in thy syght: go not I praye the from thy seruaunte. Let a lytle water be fet and washe youre feete, and refreshe youre selues vnder the tree. And I wyl feate a morsell of breade to comforte youre hartes wyth all, and then shall ye go youre wayes, for euen therfore are ye come to youre seruaunte.

Sara laughed within her selfe saying: Now am I waxed olde, shall I geue my selfe to luste, and my lorde olde also. And the Lorde sayd: The crye of Sodome and Gomore is greate, and theyr sinne is exceding greuous. I wil go downe nowe and see whether they haue downe altogether accordynge to that crye whiche is come vnto me or not, that I maye knowe. I haue

taken

taken vpon me to speake vnto the Lord, whiche arte but dust and ashes.

The. xix. Chapter.

AND there came two Angels to Sodome at euen, and Lot sat at the gate of Sodome. And Lot seynge them rose vp to mete thē and he bowed him selfe to the gronde wyth hys face. And he sayde: My Lordes, turne in I praye you into youre seruauntes house, and tary all night and washe youre feete, and ye shall rise vp early to go on your waye.

Nay good brethren do not so wyckedly, behold I haue two doughters whiche haue knowne no man, them wyll I bringe out nowe vnto you, and do with them as it semeth good in youre eyes. Only vnto these men do nothinge, for therfore came they in vnder the shadowe of my rofe.

Se I haue receaued thyrequeste, as concernyng this thinge, that I wyll not ouerthrowe this Citie, for the which thou hast spoken. Lotes wyfe looked behind her, and was turned into a piller of salte.

The. xx. Chapter.

SE thou shalte dye for the womans sake whiche thou hast taken awaye, for she is a mans wyfe. Now therfore delyuer the man his wife agayne, for he is a Prophet, and he shall praye for the that thou mayste lyue. But if thou delyuer her not agayne be sure that thou shalte dye the death, both thou and all that thou haste.

In very dede she is my sister, for she is ydoughter

of

of my father, though she be not the doughter of my mother. ¶ The.xxi. Chapter.

SArra sawe also the sone of Hagar the Egiptian (whiche she had borne vnto Abraham) to be a mocker, wherfore she sayde vnto Abraha put awaye this bonde mayde and her sonne: for the sonne of this bonde woman shal not be heyre wyth my sonne Isahac.

The.xxii. Chapter.

AND the Aungell of the Lorde called vnto hym frome heauen. Abraham, Abraha, And he sayde: here am I. And he sayde: laye not thy hande vpon the chylde, nether do any thynge at all vnto hym, for nowe I knowe that thou feareſt God, & haſte for my ſake not ſpared thine onely ſonne.

By my ſelfe haue I ſworne (ſaythe the Lorde) becauſe thou haſte done this thynge, and haſte not ſpared thy onely ſonne: that in bleſſinge, I wyll bleſſe the, and in multyplyng, I wyll multyplye thy ſeed, as the ſtarres of heauen, and as the ſande whiche is vpon the ſee ſyde. And thy ſeed ſhall poſſeſſe the gate of hys enemyes. And in thy ſeed ſhall all the nacions of the earthe be bleſſed, becauſe thou haſte hearde my voyce.

The.xxiii. Chapter.

ABraha came to mourne Sara, and to wepe for her.

The.xxiiii. Chapter.

THey sayde: we wyll call the damesell, & inquyre at her mouth: And they called for the Rebecca, and sayde vnto her: wylt thou go with this man? and she aunswered: I wyll go.

The.xxv. Chapter.

THeſe are the dayes of the yeres of Abrahās lyfe, which he lyued an. C. lxxv yeres.

Re-

Rebecca conceyued, and the chyldren stroue to-gether within her, and the Lord sayd vnto her, there are two maner of people in thy wombe, & two nacions shall be deuyded out of thy bowels, and the one nacion shalbe myghtyer then the other, & the elder shalbe seruaunt vnto the yonger.

Therefore when her tyme was come to be deliuered, behold, ther were two twynes in her wombe. And he that came out fyrste was rede, & he was all ouer as it were a rough garmente, & they called his name Esau. And after hym came his brother out, and his hand holdyng Esau by the hele, and his name was called Jacob.

Jacob sayde: sell me this daye thy byrthrygth, Esau sayde: Lo, I am at a pointe to dye, and what profite shal this byrthryght do me? Jacob answered: sweare to me then this daye: and he sware to him, and solde his byrthryght vnto Jacob. Then Jacob gaue Esau breade and potage of ryse. And he did eate and drincke and rose vp and went his waye, and Esau regarded not his byrthrygthe.

¶ The.xxvi.Chapter.

AND in thy seede shall all the nations of the earth be blessed, because that Abrahā harkened vnto my voyce, and kepte myne ordinaunces, my commaundementes, my statutes, and my lawes.

¶ The xxvij.Chepter.

JAcob went to Jsahac his father, and he felte and sayde, the voyce is Jacobs voyce: but the handes are the handes of Esau.

He may well be called Jacob, for he hathe vndermined me twis tymes, fyrst he tobe awaye my byrthryght, and se now hathe he taken awaye my blessinge also.

¶ The.xxviij.Chapter.

Jacob

IAcob Dreamed, and beholde there stode a Ladder vpon the earth, and the toppe of it reached vnto Heauen. And lo, the Aungelles of God wente vp and downe vpon it: yea, and God stoode vpon it.

When Jacob was awaked out of hys slepe, he sayde: Surely the Lorde is in this place, and I was not aware. And he was afrayd and sayde howe fearefull is this place? it is none other but euen the house of God, and the gate of Heauen.

And Jacob vowed a vowe sayinge: Yf God wyll be with me, and wyll kepe me in thys iourney whiche I go, and wyll geue me breade to eate, and clothes to put on, so that I come a-gayne vnto my fathers house in sauetie, then shal the Lorde be my God, & that stone which I haue set vp an ende, shalbe goddes house: and of all that thou shalte geue me wyll I geue the tenth vnto the.

The .xxix. Chapter.

LAban had two doughters the eldest called Lea, and the youngest Rahell. Lea was tender eyed, but Rahell was bewtyfull, and well fauoured. Jacob serued .vii. yere for Rahell, and they semed vnto hym but a fewe dayes, for the loue he had to her.

It is not the maner of this place, to mary the yongest before the eldest.

The .xxx. Chapter.

THen sayde Rahell to Lea, geue me of thy sonnes mādragoras. Laban toke out al ye

he

he goates that were partye and of dyuers colours, and all the she goates that were spotted and partye coloured, and all that had whyte in them, and all the blacke amonge the shepe, and put them in the keppynge of his sonnes, and set thre dayes iourney betwyxte hym selfe and Jacob. And so Jacob kepte the rest of Labans shepe Jacob toke roddes of grene popular haseil, and the chesnute trees, and pylled whyte strakes in them, and made the whyte appere in the roddes, (but they that were whole remayned grene, and thus was it made a variable coloure) and put the roddes whiche he had pylled, euen before the shepe in the gutters and waterynge troghes when the shepe came to drynke, that they shulde conceaue when they came to drinke, and the shepe conceaued before the roddes, and brought forth Lambes, straked, spoted, and party. &c.

The.xxxii.Chapter.

I Am not worthy of thy leaste of all the mercyes and truthe whiche thou hast shewed vnto thy seruaunt.

And there wrasteled a man with Jacob vnto the breaking of the daye, and when he sawe that he coulde not preuayle against him, he smote him vnder the thie, the sinowe of Jacob thie shranke as he wrasteled with him, & he sayd, let me go for ꝑ daye breketh, which answered I wil not let ꝑ go except ꝑ tlelle me. And he sayde vnto hym, what is thy name? He answered Jacob: he sayd, ꝑ shalt be called Jacob nomore, but Israel, for as a prince hast thou wrasteled with God, and with man, and haste preuayled.

The.xxxiii.Chapter.

DIna doughter of Lea, which she bare vn-
to Jacob, went out to se the doughters of
the land, whom whan Sichem the sonne of He-
mor the henite, Lorde of that contrey sawe, he
toke her, and forced her, and his hart laye vnto
Dina the doughter of Jacob.

¶ The.xxxv.Chapter.

RAchell was buryed in the waye to E-
phrath, whiche is Bethlehem.

¶ The.xxxvij.Chapter.

ISrael loued Joseph more then al hys chil-
dren, because he begat hym in his olde age.
Beholde this dreamer commeth, come nowe
therfore, and let vs slaye hym, and caste hym in-
to some pyt, and we wyll saye a wycked beaste
hathe deuoured hym, and we shall se what will
come of his dreames.

I wyll go downe in to the graue vnto my
sonne mourninge, and thus his father wepte for
hym.

¶ The.xxxviij.Chapter.

AND Judas sayde vnto Onan, go into
thy brothers wyfe, and mary her, that
thou mayest styre vp sede vnto thy brother. And
when Onan perceaued that the sede shulde not
be his, therfore when he went in to his brothers
wyfe, he spylled it on the grounde, and gaue not
sede vnto his brother. And the thinge which he
did, displeased the Lord, wherfore he slewe him.
It fortuned when Thamars tyme was come
that she shoulde be delyuered, beholde, ther was
two twynnes in her wombe. And it fortuned
when she traueled the one put out hys hande, &
the mydwyfe toke & bound a rede threde aboute
it, sayinge this is come out fyrste. And it chanced
that he plucked his hande backe againe, and be-

holde

holde his brother came out. And she sayde: wherefore haste thou rent a rent vpon the? And called his name Pharez. Afterwarde came out his brother that had the redde threde aboute his hande, and his name was called Zarah.

¶ The. xxxix. Chapter.

IOseph was a goodly persone, and a well fauoured. And it fortuned after this, that his masters wyfe cast her eyes vpon Ioseph & sayde: come lye with me. But he refused, and sayde to his masters wife: Beholde, my maister woteth not what he hath in the house with me, and hath committed all that he hath to my hande. There is no man greater in the house then I. Neyther hath he kepte any thinge from me, but onely the, because thou art his wife. Howe then can I do this greate wyckednes and synne against God?

¶ The. xli. Chapter.

AND they sayde one to another: we haue verely synned against our brother, in that we sawe the anguishe of his soule when he besought vs, and we wolde not heare hym, and therfore is this trouble come vpon vs.

¶ The. xlii. Chapter.

THe Egyptians maye not eate brede with the Hebrues, for that is abhominacion to the Egyptians.

¶ The. xlvi. Chapter.

THe soules that came with Iacob into Egypte whiche came out of his loynes (besyde Iacobs sonnes wyues) were altogether. xlvi soules, and the sonnes of Ioseph, whiche were borne hym in Egypt, were two soules: so that all the soules of the house of Iacob which came into

Egypte are.lxx.
Euery shepe keper is an abhomination vnto the Egyptians.

¶ The xlviij. Chapter.

He appointed the people vnto the cyties from one syde of Egypte vnto the other, onely the lande of the prestes bought he not, for the prestes had an ordinaunce of Pharao that they shulde eate that whiche was appointed vnto them, whiche Pharao had geuen them.
And Joseph made a lawe ouer the lande of Egypte vnto this daye, that Pharao shulde haue the fyfte parte, excepte the lande of the prestes only, whiche was not Pharaos.
Thou shalt not burye me in Egypte, but I wyll lye with my fathers, and thou shalt cary me out of Egypte, and burye me in theyre buriall.

¶ The. xlviij. Chapter.

God which hathe fed me all my lyfe longe, and the aungell whiche hathe deliuered me from all euell, bielle the laddes, and let my name be named in them, and the name of my fathers. Abraham and Isahac, and that they may growe into a multitude in the middes of the earth.

¶ The. xlix. Chapter.

Ruben myne eldest sonne, thou art my might and the begynnynge of my strenght the noblenelle of dignite, and the noblenelle of power.
Jacob dyed, & was put vnto his people. And Joseph fell vpon his fathers face, and weyte

vpon

vpon hym, and kylled hym.

¶ The.l. Chapter.

IOseph commaunded his seruauntes the Phisitions to embawme his father, and the Phisytions embawmed Israel foꝛtye dayes long. foꝛ so longe dothe the embawminge last, and the Egyptians bewayled him.lxx.dayes.

Joseph mourned his father seuen dayes.

God wyll not fayle but visyt you, and ye shall cary my bones hence, and so Joseph dyed and they embawmed him with spices putting hym in a chest in Egypte.

The fyrste Chapter of Exodus.

THE Egiptians helde the chyldren of Israell in bondage without mercye. Therfore was there syke byter vnto them in that cruel bondage, in claye and bryck, & all maner of worche in the feldes. For all theyre bondage whiche they serued them, was full of tyrannye.

¶ The.ii. Chapter.

THE chylde grewe, and she brought it vnto Pharaos doughter, and it was made her sonne. And she called the name of it Moses, because (sayde she) I toke him out of the water.

¶ The.iij. Chapter.

AND he loked, and beholde, the bushe burned with fyre, & the bushe was not cōsumed. And the Lorde sayde: come not hyther, put thy shooes of thy feete, for the place where on thou standest, is holy grounde.

I am that I am, I am hath sent me vnto you. And I will get this people fauoure in the syght of the Egiptians, so that when ye go, ye shall not go empty, but a wyfe shalt borowe of neyghboure, and of her that sogeurneth in her house, iewelles of syluer and golde and rayment. And ye shall put them on youre sonnes and doughters, and shall robbe the Egyptians. Lap.xij.xiij.

¶ The.iiij. Chapter.

I wyll be with thy mouthe and teache the what thou shall saye

I will holde Pharaos hart, and he shalt not let the

the people go. ¶ The.viij.Chapter.

THe enchãters cast downe theyr rodes and they turned to serpentes, but Arõs rodde did eate vp theyr Rodes.

¶ The.viij.Chapter.

THen sayde the enchãters, it is the finger of god. ¶ The.ix.Chapter.

AND in very dede, for this cause haue I kept the, for to shew the my power, and that they might declare my name thorow out al the worlde

¶ The.xij.Chapter.

AND the childrẽ of Israel toke theyr iorney from Ramases to Sucoth, sixe hundred thousande men of fote, beside children.

The dwelling of the children of Israel, whiche they dwelled in Egipte was foure hundred and thirty yeres and when the foure hundred and thirty yeres were expired, euen the selfe same daye departed all the hostes of the Lorde out of Egypte. ¶ The.xiij.Chapter.

AND the Lorde spake to Moses saying sanctify vnto me al the first borne, that open all maner matrices amonge the children of Israell alwell of man, as of beast, for it is myne.

All the first borne amonge thy children, shalt thou bye out.

And the Lorde wente before them by daye in a piller of a cloude to leade them the waye: and by night in a piller of fire to geue them light, that they might go bothe by daye and by nyght. The piller of the cloude departed not by daye, nor the piller of fire by night out of the sight of ỹ people.

¶ The.xiiij.Chapter.

THe children of Israell walked vpon drye lande thorow the mydst of the see, and the waters were a wel vnto them on the right hande, of them, and on the lefte.

¶ The .xv. Chapter.

AND when they came to Mara, they coulde not drinke of the waters of Mara: for they were bytter, therfore the name of the place was called Mara. And the people murmured against Moses, sayinge: what shall we drincke? and he cryed vnto the Lorde, and the lorde shewed hym a tree, whiche when he had cast into the water, the waters were made swete.

¶ The .xvi. Chapter.

THen sayde the Lord vnto Moses: Beholde I will rayne breade from heauen to you, and the people shall go out, and gather day by daye, that I maye proue them, wether they wyll walke in my lawe or no. The sixte daye they shal prepare for them selues that whiche they wyll bringe in, and let it be twyse almoche as they gathered in dayly.

And at euen the quayles came and couered the grounde where they laye. And in the mornynge the dewe laye rounde about the hoste. And when the dewe was fallen: beholde, it laye vpon the grounde in the wildernesse, small and rounde, and thynne, as the hore frost on the grounde. And when the childzen of Israell sawe it, they sayde euery one to his neyghboure: it is Manna for they wyst not what it was.

Syxe dayes ye shal gather it and in the seuenth day whiche is the Sabboth there shall be none.

The house of Israell called it Manna, and it was lyke vnto Coriandre sede, white, and the tast of it was lyke vnto wafers made with hony.

And the the childzen of Israell, dyd eate Manna fortye yere, vntyll they came vnto a lande inhabited.

¶ The .xvij. Chapter.

IOsua dyd as Moses bad hym, and foughte with Amalech And Moses and Aaron, and Hur wente vp to the toppe of the hyll.
And it happened that when Moses helde vp his hand, Israell had the better. And whē he let hys hande downe, Amalech had the better.

The.xviii.Chapter.

THou shalt seke out amonge all the people men of actiuite, and suche as feare God, true men, hatynge couetousnes, and make them heedes ouer the people, ouer hūdredes ouer fyfty, and ouer ten. And let them iudge the people at al seasons. The.xix.Chapter.

NOw therfore if ye wil here my voice in ded, & kepe myne appoyntemēt, ye shal be my owne, aboue al nacions, for al ꝑ earth is myne, ye shalbe vnto me also a kyngedome of Pzeastes & an holy people.
And he sayde vnto the people: Be ready ye agaynste the thyrde daye, and come not at youre wyues. Let the Pzeastes also which come to the Lozde sanctifye them selues, lest the Lozde destroys them.

¶ The.xx.Chapter.

THou shalt haue non other godes ī my sight. & hou shalte make the no grauen ymage, neither any similitude ꝑ is in heauē aboue, eyther in ꝑ earth beneth, or in the water vnder the earth Thou shalt not worshyppe them, neyther serue them, for I the Lozde thy GOD, am a gelouse god: And visit the synne of the fathers vpon the childzen vnto the thyrde and fourth generation of them that hate me: and shewe mercy vnto thousandes in them that loue me, and kepe my commaundementes.
Thou shalt not take the name of ꝑ lozde god in vain: For ꝑ lozd wil not holde him giltelesse that

taketh his name in vayne.

¶ The .xx. Chapter.

REmember the Sabboth daye, that thou sanctifie it. Syxe dayes shalt thou labour and doo al that thou haste to doo, but the seuenth daye is the Sabboth of the Lorde thy God, in it thou shalt do no maner of worke, thou and thy sonne, and thy doughter, thy man seruant, and thy mayde seruant, thy cattel, and the straunger that is within thy gates, for in syxe dayes the Lorde made heuen and earthe, the see, and all that in them is, and rested the seuenth daye, wherfore the Lord blessed the Sabboth daye, & halowed it.

Honour thy father & thy mother, that thy dayes maye be longe in the lande, which the Lorde thy god geueth the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neyghboure.

Thou shalt not couet thy neyghboures house, neyther shalt þ couet thy neyghboures wyfe, or his man seruant, or his mayde, or his oxe or his asse, or whatsoeuer thy neyghboure hath.

¶ The .xxi. Chapter.

HE that smyteth a man that he dye, shall be slayne for it.

He that smiteth his father or his mother, lette him be slayne for it.

He that curseth his father or his mother shall be put to death for it.

Yf men stryue together, & one smite another with a stone or with his fyste, and he dye not, but lyeth in bed, if he ryse againe and walke without vpon his staffe, then shall he that smote

him

him go quyte: saue only he shal beare his charges for leling his tyme, and shall paye for his healing.

Yf an oxe gore a mā or a woman that they dye, then the oxe shall be stoned, and his flesche shal not be eaten, but the owner of the oxe shall go quite. Yf the oxe were wont to pushe in tyme past, and it hathe bene tolde his maister, and he hath not kepte him, but that he hath kylled a man or a woman, then the oxe shalbe stoned, and his owner shall dye also. Yf there be sett to him a summe of money, then he shall geue for the deliueraunce of his lyfe, whatsoeuer is put to him.

Yf a man open a wel, or digge a pitte, and couer it not, and an oxe or an asse fall therein, the owner of the pytt shall make it good, and geue money vnto there master, and the dede best shall be his.

¶ The.xxij. Chapter.

If a theefe be founde breakinge vp, and be smitten that he dye, there shall no bloude be shed for him: but yf the sunne be vp when he is founde, then there shalt be bloude shed for him.

Yf a mā entise a mayde that is not betrouthed, and lye with her, he shal endowe her, and take her to his wyfe.

whosoeuer lieth with a beast shal be slayne for it.

He that offereth vnto any goddes saue vnto the lorde onely, let him be vtterly rooted out.

Vexe not a straunger, neyther oppresse hym, for ye were straungers in the lande of Egypte.

Yf thou lende money to any of my people that is poore by the, thou shalt not be as a tyrāt vnto him, nether shalt thou oppresse him with vsury.

Yf thou take thy neyghbours rayment to pledge thou shalt deliuer it vnto him agayne by that the sunne go downe, for that is his couering onely, euē the raymēt for his skinne, wherein he slepeth.

And

And when he crieth vnto me, I wyll heare hym, for I am mercyfull.

Thou shalte not raile vpon the goddes, neyther blaspheme the ruler of the people.

The.xxiii.Chapter.

IF thou mete thyne enemyes oxe or his asse goynge astraye, thou shalte bringe them to hym againe. Yf thou se thy enemyes asse to synke vnder his burthen, thou shalt not passe by and let him alone, but shalte helpe him to lyfte him vp againe. Thou shalte take no gyftes, for gyftes blyndeth the seynge, and peruert the wordes of the ryghteous. He that no man appeare before me emptye.

The.xxiiii.Chapter.

MOses was in the mount fortye dayes and fortye nyghtes.

The.xxv Chapter.

THey shal make an Arke of fethim wood two cubytes and a halfe long, a cubyte and an halfe brode, and an cubyte & a halfe hye. And thou shalte ouerlaye it with pure golde, within and wythout shalte thau ouerlaye it, and shalt make hye vpon it a crowne of golde rounde aboute. And thou shalte make two cherubins of golde.

The xxvi.Chapter.

AND thou shalt make a vaile of yelowe silke of purple scarlet, and with twyned sylke. Of broeder worke wyth pictures shalte thou make it.

The.xxviii.Chapter.

AND beneth vpon the hem, thou shalte make pomgranates of yelowe sylke, and purple and scarlate, reunde aboute hym, and belles of golde betwene thē rounde aboute, and let there

be

be euer a golden bell, and a pomgarnat, a golding bell and a pomgarnate rounde aboute the hem of the tunycle.

The.xxix.Chapter.

BRyng Aaron and his sonnes vnto ꝑ dore of the tabernacle of wytnes, and washe thē with water and take the garmentes and put vpō Aaron the strayte cote the tunicle of the Ephod and the Ephod, and the brastlap: and gyrd them to him wyth the brode red gyrdell whiche is in ꝑ Ephod. And put the mytre vpon his heade, and put the holy crowne vpon the mytre. Then shalt thou take the anoyntinge oyle, and poure it vpon his hed, and anointe hym. And bringe his sonnes, and put albes vpon them, and gyrde them with gyrdles aswell Aaron as hys sonnes. And put the myters on them, and the prestes office shall be theyrs for a perpetuall awe.

Euery one that toucheth the aulter, let him be holye. The.xxx.Chapter,

AAron and his sonnes shal washe theyr handes, theyr feete, euen when they go into the tabernacle of wytnes, or when they go vnto the aulter to minister and to burne the Lordes offerynge, they shall washe them selues wyth water, leste they dye.

The.xxxi.Chapter.

AND the Lorde spake vnto Moses sayinge: beholde I haue called by name Bezaleel the sonne of Vry, the sonne of Hur of the tryde of Iuda. And I haue fylled him wyth the spyrite of God, in wysdome, and vnderstandinge, in knowledge and in al maner of worke, to fynde out such feattes, and to worke golde syluer and brasse, and in the crafte to set stones and to carue in tymbre, and to worcke in all maner of workemanshippe.

And

And when the Lorde had made an ende of comenynge with Moses vpon the monte Sinay, he gaue him two tables of witnesse, euen tables of stone, wrytten with the fynger of God.

The.xxxii. Chapter.

THe people sat them downe to eate and drynke and rose vp againe to playe. And the Lorde sayde vnto Moses: I haue sene this people, and beholde it is a stynecked people, & nowe suffer me, that my wrath maye waxe hote against them, and consume them. And Moses turned his backe and wente downe frome the hyll, and the two tables of wytnes were in his hande: and the same tables were wrytten on bothe leues, and were the worke of God, and the wrytynge was the wrytynge of God, grauen in tables. Moses wrath waxed hote, and he cast the tables oute of his handes, and brake them beneth the hyll. Moses sayde: Oh this people haue synned a greate synne, and haue made them goddes of golde. And nowe I praye the, eyther forgeue them theyr sinnes, or (yf thou wylt not) wype me out of the boke, whiche thou hast wrytten.

The.xxxiii. Chapter.

THe Lorde spake to Moses face to face, as a man speaketh vnto his frende. I wyll be called in this name of the Lorde before the, & wyll shewe mercye to whome I wyll shewe mercye, and wyll haue compassion, on whome I wyl haue compassiō. Thou mayst not se my face, for there shall no man se me and lyue. And I wyll take awaye myne hande, and thou shalte se my backe partes: but my face shall not be sene.

The.xxxiiii Chapter.

AND Moses was there with the Lorde fortye dayes and fortye myghtes, and dyd neyther eate nor drynke water. Moses wylle not

that

that the skinne of his face shone in maner of an horne whyle he talked with hym.

¶ The.xxxviij.Chapter.

ALl ỳ golde ỳ was occupied for all the worke of ỳ holy place, was the golde of ỳ waue offering, euē. xxix. hūdreth weyght, & seuen hūdred & .xxx. sykeles accordyng to ỳ sycle of ỳ sanctuarye. And the seme of syluer that came of ỳ multytude was fyue score hundred weyght, and a thousand seuen hundred and .lxxv. sicles, after the sicles of the sanctuarye.

¶ The fyrste Chapter of Leuiticus.

IF any man of you bryng a sacrifice vnto the Lord, ye shall bringe your sacrifyce from amonge these cattell euen frome the oxen & from the shepe. Yf his sacrifyce be a burnte offering, let him offer a male of the oxe without blemyche, and bryng him (of his owne voluntary wyll) vnto the dore of the tabernacle of witnes before ỳ lord And yf his sacrifyce be of ỳ flockes (namely of the shepe, or goates) let hym bringe a male without blemych for a burnte sacrifice. Yf the burnteofferyng for the sacrifyce of the Lord be of the foules, he shall bringe his sacrifyce of the turtyll doues, or of the yonge pygeons.

The.ii.Chapter.

THe soule that wyl offer a meate offeringe vnto the Lorde, the same offering shall be of fyne floure, and he shall poure oyle vpon it, & put frankencens theron, and shall bring it vnto

Aarons

Aarons sonnes the Preastes. All the meate offeringes whiche ye shall bring vnto the Lorde, shall be made without leuen, for ye shall nether burne leuen nor hony in any offeringe of ꝑ lorde. All the meate offeringes also that thou sealonest with salte, neyther shalte thou suffer the salte of the couenaunte of God to be lackinge from thy meate offeryng e, but vpon all thine offeringes thou shalt bring salte.

The.iii. Chapter.

AND yf it be a sacrifice of peace offeringes, & he take it from among ꝑ droues (whether it be male or female) he shal bring such as is with out blemiche before the Lorde.

The.iiii. Chapter.

IF a soule synne thorowe ignoraunce, & hath done anye of those thinges whiche ꝑ Lorde hath forbydden in his commaundementes to be done, as yf the preast that is anoynted do synne, accordoing to the sinne of the people, let him bring for his sinne whiche he hath sinned a yong ore wꝺ out blemyshe vnto the Lorde for a syn offering: And yf he bryng e a shepe for a synne offeringe he shall bringe a female with out blemyshe.

The.v.chapter.

IF a soule touch anye vncleane thing: whether it be a carīō of an vncleane beast, or of vncleane cattel. or vncleane worme, or if he touch any vnclennes of man, whatsoeuer vnclennes it be that a man is wont to be defyled withall, and is not ware of it, and cometh to the knowledge of it, he hath trespassed, and shall confesse that he hath synned in one of these thinges. Therfore shall he bringe hys trespace offeringe vnto the Lorde for his sinne whiche he hath synned, a female frome the flocke, a lambe or a she goate, for a synne offeryng e.

The

The. vi. Chapter.

If a soule synne & trespace against the lorde and denye vnto his neighboure that which was taken him to kepe, or that was put into his handes, or doeth violent robbery, or wronge vnto his neyghbour, or yf he haue fou̇d that whiche was loste and denyeth it, and sweareth falsely vpon whatsoeuer thinge it be that a man doeth & sinneth therin. Yf he haue so synned or trespaced, he shall restore againe that he toke violently awaye, or the wronge whiche he dyd or that whiche was deliuered him to kepe, or the lost thinge whiche he founde, and all that about whiche he hathe sworne falsely, he shall restore it againe in the whole summe, & shall adde ꝑ fyfte parte more therto, and geue it vnto him to whō it perteyneth the same daye that he offereth for his trespace. And let him bringe for his trespace vnto the Lorde a Ram without blemyshe, that is estymed worth a trespace offeringe vnto the preaste. The fyre vpon the aultar shal burne styl and neuer be put out.

The. vii. Chapter.

And the Preaste ꝑ offereth any mans burnt offerynge, shall haue the skynne of the burnt offeringe whiche he hath offered.

Yf any soule eate of the flesche of the peace offerynge that pertayneth vnto the Lorde, hauing his vncleanesse vpon him or that doeth touche anye vncleane thing, that is of the vnclennesse of man, or of any vncleane beaste, or anye abhominacion that is vncleane, and then eate of the flesche of the peace offeringe. whiche pertayneth vnto ꝑ Lord, that soule shal perysche frome hys people.

Ye shall not eate no maner of bloude whether it be, of foule or of beaste whatsoeuer soule it be, that eateth anye maner of bloude, the same soule

soule shall perishe from his people.

¶ The.ix. Chapter.

MOses saide vnto Aaron: go vnto the aultar and offer thy sacrifice for synne, and make an attonement for the and the people and thou shalt offer the offeringe of the people to reconcile them, as the Lorde commaunded.

¶ The.x. Chapter.

NAdab and Abihu, the sonnes of Aaron, toke eyther of them his censor, and put fyre therin, and putte cens therupon, and offered straunge fyre before the Lorde, whiche he commaunded them not, and there went a fyre out from the lord, and consumed them, & they dyed before the lorde.

And the lorde spake vnto Aaron, saying: Thou shalt not drincke wyne and stronge drincke, thou and thy sonnes that are with the, when ye go into the tabernacle of wytnesse, lest ye dye, Let it be a lawe for euer throwout youre generatiõs, and that ye may haue knowlege to put difference betwene holy and vnholy, betwene cleane and vncleane, and that ye maye teache the children of Israell all the statutes whiche the Lorde hath spoken vnto them, by the hande of Moses.

¶ The .xi. Chapter.

THese are the beastes whiche ye shall eate: Amonge all the catell that are on the earth, whatsoeuer parteth the hose, and deuideth it into two clawes, & chaweth cud, amonge the beastes that shall ye eate.

These shal ye eate of al that are in the waters. whatsoeuer hath fynnes and skales in ỹ waters, sees and ryuers that shall ye eate, let all other be abhomination vnto you.

Let euery crepinge thinge that crepeth vpon the earth be an abhomination vnto you.

Ye s

The. xij. Chapter.

IF a woman hathe conceaued and borne a man chylde, she shall be vncleane. vij. dayes, euen in lyke maner as when she his put apart in tyme of her naturall disease. And in the. viij. daye, the flesshe of the childes foreskynne shall be cut awaye: and she shall then continue in the bloude of her purifyinge. xxxiij. dayes. She shall touche no halowed thinge, nor come into the sanctuary, vntyl the tyme of her purifyinge be out. Yf she beare a mayde, childe, she shalbe vncleane two weakes as when she hath her naturall disease: and she shal continue in the bloud, of her purifyinge lxvj. dayes. ¶ The. xiij. Chapter.

WHen there appeareth a rysing in any mans flesshe, eyther a scabbe or a glisterinq white, and the plage of leprosye be in the skynne of his flesshe, he shalbe brought vnto Aaron the preist, or vnto one of his sonnes the prestes, & the preist shall loke on the sore in the skynne of his flesshe.

And as longe as the disease lasteth vpon hym, he shalbe defyled and vncleane, he shall dwell alone, euen without the hoost shalt his habitation be. ¶ The. xiiij. Chapter.

AND if I put ꝑ plage of ꝑ leprosie in a house, of the lande of your possessiō, he ꝑ oweth the house shall come, and tell the preast, sayinge: me thinke that there is as it were a leprosye in the house. And the preast shall commaunde them to emptie the house before the preast go into it to se the plage: that all that is in the house be not made vncleane, and then must the preist go in to se the house. Yf the preast also se that the plage is in the walles of the house, and that they be holowe strakes pale or red whiche seme to be lower then the wall it selfe, the preast shall go out at the house doores, and shut vp the house seuen

dayes. And the preest shall come agayne the seuenth daye, and yf he se that the plage be increased in the walles of the house, the preest shall commaunde them to take away the stones in whiche the plage is, and let them cast them into a foule place without the citie, and he shall commaunde the house to be scraped within rounde aboute, & powre out the duste (that they scrape of) without the cytie into a foule place. And they shall take other stones, and put they in the places of those stones, and other morter, to plaster the house withall. The.xv. Chapter.

IF any mans sede departe from hym in his slepe he shall washe his slesche in water, and be vncleane vntill euen. And all the clothes and all the furres wherin is suche sede of slepe, shalbe washed with water, & be vncleane vnto the euen. And yf he that hath suche an yssue of sede, do lye with a woman, they shal bothe washe them selues with water, and be vncleane vntil euen.

The.xvj. Chapter.

WHen Aaron hath made an ende of reconcilynge the holy place, and the tabernacle of wytnes, and the aultar, he shall bringe the lyue goate, and Aaron shall put both his handes vpon the heade of the lyue goate, and confesse ouer him all the misdedes of the childzen of Israel, and all there trespaces, in all theyr synnes, putting them vpon the head of the goate, and send hym awaye by the hande of a conuenient man, into the wyldernes. And the goate shall beare vpon him all theyze misdedes vnto the wildernes, and he shall let the goate go free into the wyldernes.

The xvij. Chapter.

AND whatsoeuer man it be of the house of Israel oz of the straungers that sojourne amonge you, that eateth any maner of bloude, I

wyll

will set my face against that soule that eateth bloude, and will destroy hym from amonge his people for the lyfe of the fleshe is in the bloude, & I haue geuē it vnto you vpō the aultar, to make an attonement for your soules, for bloude shall make an attonement for the soule. And therfore I sayde vnto the childzen of Israel, let no soule of you eate bloude.

The.xviij.Chapteer.

YE shall kepe myne ordinaunces and my iudgementes, whiche if a man do, he shall lyue in them. I am the Lorde.

Thou, shalt not vnheale the secrettes of thy brothers wyfe, for that is thy brothers priuite.

Thou, shalt not lye with mankinde as with woman kynde, for it is abhominatiō.

Thou shalt lye with nomaner of beaste to defyle thy selfe therewith, neither shal any womā stande before a beast, to lye downe therto, for it is abhomination. ¶ The.xix.Chapter.

WHen ye reape downe the ripe corne of your lande, ye shall not reape downe the vtmost border of your fylde, neyther shalt thou gather that whiche is lefte behinde in thy haruest

Thou shalt not plucke in all thy vyneyarde cleane, neyther gather in the grapes whiche are ouerscaped: But thou shalt leaue them for the poure and straunger.

Neyther shall the workmans labour abyde with the, vntill the morninge.

Thou shalt not curse the deafe, neyther put a stombling blocke before the blinde.

Thou shalt not fauoure the poore, nor honoure the mighty, but in righteousnes shalt thou iudge thy neyghboure.

Thou shalt not hate thy brother in thyne harte

but shalt in any wyse rebuke thy neyghbour, that thou bear not sinne for his sake.

Thou shalt not lette cattel gēdre with a contrarye kinde, neyther sowe thy felde with mingled sede, neyther shalt thou put on any garment of linnen and wollen.

Ye shall not rounde the lockes of your heades, neyther shal thou marre the tuftes of thy bearde.

Ye shall not regarde them that worcke with spyrites, neyther seke after sothsayeres to be defyled with them.

Thou shalt ryse vp before the horehed, and reuerent the face of the olde man.

Yf a straūger soiourne with you in your lande, ye shall not vexe hym. But the straunger that dwelleth with you, shalbe as one of your selues, and thou shalt loue hym as thy selfe. For ye were straungers in the lande of Egipte.

Ye shall do no vnrighteousnes in iudgement in meteyerde, in weyghte or in measure, true balaunces, true weyghtes, a true Ephs, and a true hyn shall ye haue.

¶ The.xx. Chapter.

AND the man that breketh wedlocke with anothers mās wyfe, euen he that breaketh wedlocke with his neyghboures wyfe, let hym be slayne bothe the aduouterer and the aduouteresse.

Yf a man lye with a beaste, let hym dye, and ye shal slee the beaste also.

Yf a man take his brothers wyfe, it is an vncleane thinge, he hath vncouered his brothers secretes, they shalbe childelesse.

Yf there be a man or woman that worcketh with a spyrite, or that is a sothsayer, lette them dye, men shall stone them with stones, their

bloude be vpon them.

¶ The.xxi. Chapter.

LEt not the preast take a wyfe that is an aduoutrelle, or polluted, nor put from her husband, for suche a one is holy vnto his God.

Yf a preastes doughter fall to playe the whore she polluteth her father, therfore must she be burnt with fyre.

The hye preast shall take a mayde vnto his wyfe, but a wydowe, a deuorsed woman, or an harlot, shall he not marye, but shall take a mayde of his owne people to wyfe, neyther shal he defyle his sede among his people: for I am the Lorde whiche sanctifie hym.

whosoeuer of thy sede in theyr generations hath any deformite, let hym not preace for to offer breade vnto his God: for whosoeuer hath any blemishe, shall not come nere, as yf he be blinde or lame, or that hath a brused nose, or þ hath any myshapen membre, or is broken foted, or broken handed, or haue no heare on his eye browes, or haue a web or other blemishe in his eyes, or be maunge, or, skauld, or hath his stones broken. No man that hath a blemysh, and is of the sede of Aaron the preaste, shall come nye to offer the sacrifices of the Lorde. when he hath a deformitie, let hym not preace to offer the breade of his God, let hym eate the breade of his GOD, euen of the moste holy and of the holy. Onely lette hym not go in vnto the vayle, nor come nye the aultar, when he is deformed that he polute not my sanctuary, for I am the Lorde that sanctifye hym.

¶ The.xxii. Chapte

WHat man soeuer of the sede of Aaron is a leaper, or hathe a running yssue, he shal not eate of the holy thinges vntyll he be cleane.

whatsoeuer hathe a blemiche, that shall ye not offer, for ye shall get no fauoure therewith.

¶ The. xxiij. Chapter.

AND when ye reape downe your haruest, ye shall not make cleane ryddaūce of the felde neyther shalt thou make any after gatheringe of thy haruest: but shalt leaue it vnto the poore, and the straunger.

¶ The. xxiiij. Chapter.

HE that blasphemeth the name of the Lord, let him be slayne, and all the multitude shall stone hym to death.

IF a man mayme his neyghbour, as he hath done, so shall it be done to him, broke for broke, eye for eye, and toth for toth, euen as he hath maymed a man, so shall he be maymed againe.

¶ The. xxv. Chapter.

SIxe yeres thou shalt sowe thy felde, & syxe yeres thou shalt cut thy vyneyard, and gather in the frute therof: but the seuenth yere shall be a Sabboth of rest vnto the lande.

And thou shalt halowe that yere, euen the fyftyeth yere, and proclame libertye throughout the lande vnto all the inhabiters thereof, for it shall be a yere of iubelye vnto you, and ye shall retourne euery man vnto his possession, and euery man vnto his kynred agayne.

IF thy brother be wared poore, and fallen in decaye with the, thou shalt releue hym, both the straunger & soiourner, that he maye liue with the, and thou shalt not take vsury of them, or vauntage, but thou shalt feare thy God, that thy brother maye liue with the. Thou shalt not geue hym thy money vpon vsury, nor lende hym thy corne for encrease.

The.

The.xxvij.Chapter.

ONe sycle conteyneth twenty halfepens. Euery tyth of the lande which is of the sede of the lande, or of the frute of the trees, is the lordes, and is sanctifyed vnto the lorde. And yf a man will redeme ought of his tythes, let him ad the fyfte parte therto. And euery tyth of oxe and of shepe and of euery beast that goeth vnder the Rod, euen euery tenth shalbe holy vnto the Lorde. He shall not loke yf it be good or bad, nor chaunge it. Or is it he chaunge it, both it, and that it was chaungyd with all, shalbe halowed vnto the Lorde, and may not be redemed.

The fyrst Chapter of Numeri.

ALl the nombres of the chyldren of Israell, throwe out the houses of theyre fathers, from twenty yere and aboue, all that went forth to the warre in Israell, drewe all to the summe of syxe hundred and thre thousand, fyue hundred and fyfty. But the Leuites after the trides of theyre fathers, were not nombred amonge them.

The.ij.Chapter.

AND the Lorde spake vnto Moses, saynge: beholde I haue taken the Leuites from among the chyldren of Israel, for al the fyrst borne that openeth the matrice amog the chyldren of Israel, ꝛ the Leuites shalbe myne, because all ꝑ fyrst borne are myne: for ꝑ same daye that I smote

all the fyrst bozne in the lande of Egypte, I halo-wed vnto me all the fyrst bozne in Israell, bothe man and beaste, and myne they shalbe. I am the Lozde.

The whole summe of ỹ Leuites which Moses & Aaron nombzed, at the commaundement of the Lozde thozowout theyr kynredes (euen all the meles from a moneth olde and aboue) was. xxij. thousandes. ¶ The. v. Chapter.

AND the Lozde sayde vnto Moses: speake vnto the childzen of Israel, wether it be mã oz woman, if they haue committed any synne that man doth, and haue trespaced against the Lozde, that soule hath done amysse. Therfoze they shall knowledge theyr synne whiche they haue done, and let hym restoze agayne the hurt that he hath done in the hole, & putte the fyfte part of it moze therto, & geue it vnto hym whome he hath treas-paced against. But and if there be not a man to restoze the hurt vnto, noz a kynsman of his, lette the trespace be made good vnto the Lozde, and it shalbe the priester, besyde the ram of the attone-ment, wherby an attonement shalbe made foz hym.

¶ The. vi. Chapter.

WHeneyther man oz womã doth seperate ths selues to vowe a vowe of an abstemer, and appointe them selues vnto the Lozde, he shall seperate hym selfe from wyne and stròge dzincke, and shall dzincke no vynegre of wyne, oz of stronge dzincke, noz shall dzincke whatsoeuer is pzessed out of grapes: and shall eate no fresshe grapes neyther yet dzied. As longe as his absti-nence endureth shall he eate nothing that is made of the vyne tree, oz of the carnels oz of the huske of the grape.

The Lozd bidde the, and kepe the. The Lozde

make

make his face shyne vpon the, and be mercyfull vnto the. The Lorde lyfte vp his countenaunce vpon the and geue the peace. And they shall put my name vpon the chyldren of Israell, and I wyl blesse them.

The.viii. Chapter.

AND the Lorde spake vnto Moses, sayinge: This is it that belongeth vnto the Leuites from.xxv. yere vpwarde, they shal go in, to waite vpon the seruice of the tabernacle of witnes, and from the age of fyftye yere, they shall cease waytynge vpon the seruice therof, and shall serue no more, but shall minister vnto theyr brethren, in the tabernacle of wytnes, to wayte, but shal do no more seruice.

The.ix. Chapter.

AND the same daye that the tabernacle was reared vp, a cloude couered the habitacion whiche was a tabernacle of the wytnesse: and at euen there was vpon the habitacion, as it were ꝑ symilytude of fyre vntyll the morninge. So it was alwaye the cloude couered it by daye, and ꝑ symilytude by nyght, and when the cloud was taken vp frome the tabernacle, then the chyldren of Israel iourneyed, and where the cloude abode, there the chyldren of Israel pytched theyr tentes, At the mouth of the Lorde the chyldrē of Israel iourneyed, and at the mouth of the Lorde they pytched. And as longe as the cloud abode vpon the habitacion, they laye styll, and when ꝑ cloude tarryed styll vpon the habitacion longe tyme, the chyldren of Israell kepte the watche of ꝑ Lorde, & iourneyed not. And it chaunced that when the cloude abode a fewe dayes vpon the habitacyon, they abode in theyr tentes, accordinge to the commaundemente of the Lorde, and they iourneyed also at the commaundement of the Lorde.

The

The.xi.Chapter.

The raskall people that was among them fel a lustynge, and turned them selues & wepte euen as did also the chyldren of Israell, & sayd: who shal geue vs flesshe to eate, we remembre the fleshe whiche we dyd eate in Egypte for naught: And ỹ cucumbers, and Melones Lekes, onions and garleke. But now our soules is dryed awaye for we can se nothing, saue Manna. Manna was as coriander sede, and (to se to) lyke Bedellyon. And there went forth a wynde frome the Lorde and brought quayles from the see, and let them fall about the hoste, euen a dayes iourney rounde about on euery syde of the hoste, and they dyd flee in the ayre as it were two cubytes hye, ouer the earth And the people stode vp, & al that daye and all ỹ night, and on the morow they gathered quayles. The.xii.Chapter.

Moses was a very meke man, aboue all the men of the earth. The.xiii.Chapter.

And they came vnto the Ryuer of Escolle, & cut downe there a branche with a clouster of grapes, and twayne bare it vpon a staffe.

The xiiii.Chapter.

The Lord is long yer he be angry, and ful of mercye, and suffereth iniquytie, and synne and leaueth no man innocent, and visiteth the vnryghteousnes of the fathers vpon the chyldren, in the thyrde and fourth generacyon.

The.xv.Chapter.

And whyle the chyldren of Israell were in the wyldernes, they founde a man ỹ gathered styckes vpon the Sabboth daye. And they that founde him gatheringe stickes brought him vnto Moses & Aaron, and vnto al the congregacion, and they put him in ward, seinge it was not declared what shulde be dont vnto him. And the

Lord

Lorde sayde vnto Moses: Let the man dye, and let all the multytude stone hym with stones without the hoste. And all the multytude brought him without the hoste, and stoned him with stones, & he dyed as the Lorde cõmaunded Moses.

¶ The.xvj.Chapter.

AND Eleazar cõmaunded that no straunger which is not of the sede of Aarõ, come nere to offer cens before the Lord, that it happen not vnto him: lyke as vnto Corah and his company.

The.xvij.Chapter.

AND Moses put the.xij. Rodes before the Lorde, in the Tabernacle of wytnesse. And on the morow, Moses went into the Tabernacle of witnesse: and beholde, the rod of Aaron for the house of Leui was budded, and bare blossomes and almondes. ¶ The.xviij.Chapter.

ALl ỹ breake the matrice in all fleshe that men bring vnto the Lord, whether it be of men or of beastes, shal be thyne. Neuerthelater the first borne of vncleane beastes shalt ỹ redeme lykewyse

And the Lorde spake vnto Aaron: thou shalt haue none inheritaunce in theyr lande, neyther shalt thou haue any parte amonge them. I am thy parte and thy inheritaunce, amonge the children of Israel. Beholde I haue geuen the children of Leui all the tenthe in Israel to inherite, for the seruice whiche they serue in the tabernacle of wytnesse. ¶ The.xx.Chapter.

MOses & Aaron gathered the cõgregatiõ together before the rocke, & Moses said vnto them: heare ye rebelliõs, must we fet you water out of this rocke? And Moses lifte vp his hande, & with his rod he smote ỹ rocke two times, & the water came out aboundantly, and the multitude dranke, and theyr beastes also. And the Lord spake vnto Moses and Aaron, because ye beleued me not to

sanctifie

sanctyfye me in ỹ eyes of the childzen of Israell, therefoze ye shall not bynge this congregacion unto the lande whiche I haue geuen them. This is the water of strife, because the chyldzen of Israel stroue w̄ the lozde, & he was sanctified in the.

When all the multitude sawe that Aaron was dead, they mourned foz Aaron thyrtye dayes and thozowout all the housholdes of Israell.

The .xxi. Chapter.

OUr soule lotheth this lyght bzeade.

The Lozde sente fyerye serpentes amonge thez people whiche stonge them, and muche people of Israell dyed

And the Lozde sayd vnto Moses: make the a fyerye serpente, and set yt vp foz a sygne, that as many as are bytten, maye loke vpon it and lyue, And Moses made a serpente of bzasse, and set it vp foz a sygne, and when the serpentes had bytē any man, he beholde the serpente of bzasse, and was healed.

The .xxii. Chapter.

ANd when the asse sawe the Jungell of the Lozde, she fell downe vnder Balaam: and Balaam was wzothe, and smote the Asse with a staffe. And the Lozde opened the mouth of the Asse, & she sayde vnto Balaam: what haue I done vnto the, that thou hast smytten me nowe thze tymes? And Balaam sayde vnto the Asse: because thou hast mocked me, I wolde also there were a swozde in myne hande, foz euen nowe wolde I kyll the. And the Asse sayde vnto Balaam: am not I thyne Asse whiche thou hast rydden vpō, sence thou was bozne vnto this daye? was I euer wonte to do so vnto the, he sayde naye.

The .xxiii. Chapter.

GOd is not a man that he shulde lye neyther the sonne oz a man that he shulde repente:

shulde

shulde he saye and not do? or shulde he speake and not make it good?

The.xxiiii.Chapter.

THere shall come a starre of Jacob, and ryse a sceptre of Israell, and shall smyte the costes of Moab, and vndermyne all the chyldren of Seth, and Edom shall be possessed, and Seyr shal fall to the possession of theyr enemies, and Israel shall do manfully. Out of Jacob shall come he ꝑ shall haue dompnyon, and shall destroye the remnaunt of the cytie,

The.xxv.Chapter.

ANd beholde one of the chyldren of Israell came and brought vnto the brethren a Madianitysshe wyfe in the syght of Moses, and in the syght of all the multytude of ꝑ chyldren of Israel that wepte before the dore of the tabernacle of wytnesse. And when Phynehes the sonne of Eleazer the sonne of Aaron the preast sawe yt, he rose vp out of the myddes of the company, and toke a weapon in his hande, and wente after the man of Israell into the tente, and thrust them thorow both the man of Israell and also the woman euē thorowe the belly of her, and the plage ceassed from the chyldren of Israell.

The.xxvii.Chapter.

IF a man dye & haue no sōne, ye shal turne hys inheritaunce vnto his brother, yf he haue no doughter, ye shall geue his inherytaunce vnto his brethren, yf he also haue no brethren ye shall gyue his inherytaunce vnto hys fathers brethren, and if his father haue no brethren, ye shall geue hys inheritaunce vnto hym that is nexte to him of his kindred, and he shall possesse it.

The.xxx.Chapter.

IF a man vowe a vowe vnto the Lorde, or sweare an othe to bynde his soule: he shal not

go

go backe with his worde, but shall fulfyll all that is proceded out of his mouth.

¶ The.xxxiij. Chapter.

AAron was a hundred and .xxiii. yeares olde when he dyed in Mounte Hor.

The.xxxv. Chapter.

AND from among the Cities whiche ye shall geue vnto the Leuites, ther shalbe syxe cities for refuge, whiche ye shall appointe to that entente, that he whiche kylleth maye flie thether And to them ye shall adde .xlii. Cities so that all the Cyties whiche ye shall geue the Leuites may be xlviii, wyth theyr suburbes. And the Cyties, whiche ye shall geue, shalbe out of the possession of the chyldren of Israell.

Yf the slayer come wythout the borders of hys priuileged cytyes whether he was fled, yf the auenger of bloud fynde him without the borders of his free towne, and slaye ỳ Murtherer, he shalbe gyltelesse, because he shulde haue bydden in hys free towne, vntyll the death of the hye priest, and after the deathe of the hyepriest to returne agayn vnto the lande of his possession.

Neyther shall one wytnesse aunswere to put a man to deathe.

Ye shall take none amendes for the lyfe of the murtherer, whiche is worthye to dye.

The fyfte Chapter of Deuteronomium.

HEare the cause of your brethren, & Judge ryghteously betwene euery man and hys brother, and the straunger þ is wyth him. See þ ye knowe no faces in iudgement, but heare the smal as well as the greate, and be a frayde of no man, for the iudgementes is goddes. The .ii. Chapter.

BVt Sehon the kinge of Hesbon wolde not let vs passe by hym, for the Lorde thy God hardened his spirete, and made his hert tough, because he wolde delyuer him into thy handes, as it is come to passe this daye. The .iii. Chapter.

ONly Og king of Basan remayned of þ remnaunt of the gyaũtes, whose bed was a bed of Iron. And is it not yet at Rabah, amonge the childre of Ammon? ix. cubytes doth the lẽgth therof conteine, & .iiii. cubytes the bredth of it after þ cubyte of a mã. The .iiii. Chapter.

WHat nacion is so greate that goddes come so nye vnto, as the Lorde our god is nye vnto vs in al thinges, as ofte as we cal vnto him? Take hed, and make you no grauen Image and picture of any maner of figure, the lykenes of man or woman, the lykenesse of anye maner of beast that is on the earth, or the lykenes of anye maner fethered foule, that flyeth in the ayre, or the lykenesse of any maner of worme that creypeth on the earth, or the likenesse of any maner fyshe þ is in the waters beneth the earth. Ye & lest þ lyfte vp thyne eyes vnto heauẽ, & when ye seest þ sonne the mone and starres & al the host of heauen

heauē thou desceaueo, & thou worshippe and serue the thinges whiche the Lord thy God hathe made to serue all nacions vnder the whole heauen. The. vi. Chapter,

HEare O Israell, the Lord our god, is Lord onely, and thou shalte loue the Lorde thy God with al thyne herte, and with all thy soule, and with al thy myght. And these wordes whiche I commaunde ȳ this daye, shalbe in thy hart, and thou shalt shewe them vnto thy children, & shalt talke of them when thou art at home in thy house and as thou walkest by the waye, and when thou lyest downe, and when thou ryselt vp, and thou shalte bynde them for a sygne vpon thyne hande. And they shalbe warninges betwene thyne eyes, and thou shalt wryte them vpon the postes of thy house, and vpon the gates.

The. vii. Chapter

THe Lorde thy God he is God, and that a true god, whiche kepeth appointement and mercye vnto them that loue him, and kepe his commaundementes, euen thorowe out a thousande generacions, and rewardeth them that hate him before his face, so that he bringeth them to nought, and doth not defarre the time, but rewardeth hym that hateth him before his face.

Yf ye harken vnto these lawes, God will loue the, and blesse the, and multiplie the, he wil also blesse the frute of thy wombe, and the frute of ȳ lande, thy corne, thy wine, and thy syle, and the encrease of thy oxen, and the flockes of thy shepe in the lande whiche he sweare vnto thy fathers, to geue the. Thou shalte be blessed vnto all nacions, there shalbe nether man nor womā vnfrutful amonge you, nor any thinge vnfrutefull amonge youre cattell. Moreouer the Lorde will take awaie from the al maner of infirmities, and

will

and wyll put none of the euell diseases of Egipte (whiche thou knowest, vpon the, but wyll sende them vpon all them that hate the.

The.viii.Chapter.

A Man dothe not lyue by breade onely: but by euery (worde) that proceedeth out of the mouth of the lorde, dothe a man lyue.

Thy raiment waxed not olde vpon the, neither thy foote dyd swell those forty yeares.

The.ix.Chapter.

SPeake not thou in thy harte (after that the lorde thy god hathe caste them oute before thee) saying: for my righteousnes the lorde hathe brought me in, to possesse this land. Naye, but for the wickednesse of these nacions, the lorde hathe caste them out before thee. It is not for thy righteousnesse sake, or for thy righte harte, that thou goest to possesse theyr lande, but for the wickednesse of these nacions, the lorde thy god doth cast them out before thee, euen to performe the word whiche the lorde thy god sware vnto thy fathers Abraham, Isaac, and Jacob.

Forty dayes and forty nightes I did neyther eate breade nor drynke water, because of all your synnes whiche ye synned in doyng wickedly in the sighte of the lorde in that ye prouoked hym vnto wrathe.

The.x.Chapter.

ANd now O Israel what doeth the lorde thy god require of thee, but to feare the lorde thy god, and to walke in all his wayes, to loue hym and to serue ꝑ lorde thy god with all thyne harte, and with all thy soule, namely that thou kepe the commaundementes of the lorde, and his ordinances whiche I commaunded this daye to obserue.

The xiij. Chapter.

If thy brother, the sonne of thy mother, or thyne owne sonne, or thy doughter, or thy wyfe that lyeth in thy bosome, or thy frend which is as thine owne soule vnto the, entyce the secretly, sayinge, let vs go and serue straunge goddes whiche thou haste not knowē, nor yet thy fathers. And they be of the gods of the people whiche are rounde about you, whether they be nye vnto the, or far of from the, from the one ende of the earth vnto the other. Thou shalt not consent vnto hym, nor herken vnto hym: thyne eye shal not pytye hym, neyther shalt thou haue compassion on hym, nor kepe hym secrete, but cause hym to be slayne. Thyne hande shall be fyrste vpon hym to kyll hym and then the handes of all the people.

The.xiiij. Chapter.

Thou shalte tithe all the encrease of thy sede that the felde bringeth forthe, yere be yere.

The.xv. Chapter.

There shall be no beggers amonge you.

Yf one of thy brethren amonge you be poore within any of thy gates in thy lande, whiche the lorde thy god geueth the, thou shalt not harden thy harte, nor shut thy hande from thy poore brother, but open thyne hande vnto hym, and lende hym sufficient for his nede whiche he hathe.

The.xvj. Chapter.

Wrest not thou the lawe, nor knowe any person, neyther take any rewarde, for gyftes blinde the wyse, and peruert the wordes of the righteous. That whiche is iuste and ryght shalte thou folowe, that thou mayste lyue, and enioye the lande whiche the lorde thy God gyueth the.

The

The.xvij.Chapter.

AT the mouth of two or thre wytnesses shall he that is worthy of death dye, and at the mouth of one wytnes, let no man dye.

That man that wyll do presumptuously, and wyl not herken vnto the preest, that standeth before the lord thy god to minister, or vnto the iudge, that man shall dye, and thou shalte put away euyl from Israel.

The.xviij.Chapter.

THis is the priestes dutye of the people, and the that offer sacrifice, whether it be oxe or shepe. They muste geue vnto the preeste, the shulder, and the two cheekes, and the mawe, the fyrst frutes also of thy corne, wyne, and oyle, and the first of the well of thy shepe shalte thou gyue hym. For the Lorde thy GOD hathe chosen hym out of all thy trybes, to stande and to minister in the name of the Lorde, he and his sonnes for euer.

Let there not be founde amonge you any one that maketh his sonne or his doughter to go thorowe the fyre, or that vseth wytchecraft, or a chofer out of dayes, or that regardeth the flyinge of foules, or a sorcerer, or a charmar, or that counceleth with spirites, or a sothsayer, or that asketh the truth at them that be deade.

The Lorde GOD wyll stere vp vnto the a Prophete amonge you, euen of thy brethren, lyke vnto me, vnto hym ye shall herken, accordynge to all that thou desyredst of the Lorde thy God in Horeb.

The.xix.Chapter.

IF an vnrighteous wytnesse rise vp against a man to accuse hym of trespace, then bothe the men whiche stryue together shall stande before the Lorde, before the priestes and the

iudges, whiche shalbe in thole dayes, and the iudges shall make diligent inquisition. And yf the witnes be founde false, and that he hath geuen false wytnesse against his brother, then shall ye do vnto him, as he had thought to do vnto his brother, and thou shalte put euell awaye frō the.

¶ The.xx. Chapter.

IF any man be betrouthed vnto a wyfe, & haue not taken her, let hym go and returne againe vnto his house, lest he dye in the battaile, and an other man take her.

Yf any man feare and be fainte herted, let him go and returne home to his house, lest he make his brothers hart fainte as well as his.

¶ The.xxi Chapter.

THou shalt geue to the first borne double portion of all that thou hast, for he is the first of thy strength, and to him belongeth the ryght of the fyrst borne.

Yf any man haue a sonne that is stubborne and disobedient, that he wyll not hearken vnto the voyce of his father, and voyce of his mother, and they haue chastened him, and he wolde not harken vnto them: Then shall his father and his mother take him, and bringe him out vnto the elders of that cytie, and vnto the gate of that same place, and saye vnto the elders of the cytie: This oure sonne is stubburne and disobediente, and wyl not herken vnto oure voyce. he is a ryotour, and a dronckarde. And all the men of that cytie shall stone hym with stones vnto death. And thou shalt put euell awaye from the, and all Israell shall heare and feare.

Yf a man haue committed a trespasse worthy of deathe, and is put to deathe for it, and thou hangest hym on tre, his bodye shall not remayne all night vpon the tree, but thou shalt burye hym

the

the same daye: for the curse of God is on him that is hanged.

¶ The.xxij. Chapter.

Thou shalte not se thy brothers oxe or shepe go astray, and withdraw thy selfe from the: But shalt bringe them againe vnto thy brother. And yf thy brother be not nye vnto the, or yf thou know hym not, then bringe it vnto thyne owne house, and it shall remayne with the, vntyll thy brother aske after them, and then deliuer them hym agayne. In lyke maner shalt thou do with his asse, and so shalte thou do with his rayment, and with all lost thinges of thy brother whiche he hath lost & thou hast found, shalte thou do lyke wyse, for thou mayst not hyde it. Thou shalt not se thy brothers asse, or oxe fall downe by the way, and withdrawe thy selfe from them, but shalte helpe hym to heue hym vp againe.

The woman shall not weare that whiche pertayneth to the man, nether shal a man put on womans rayment. For all that do so, are abhominacion vnto the Lorde thy God.

Yf a man be founde lyinge with a woman that hath a wedded husbande, they shal dye. either other of them, bothe the man that laye with the wyfe, and also the wyfe, and so thou shalte put awaye euell from Israel.

¶ The.xxiij. Chapter.

There shalbe no whore of the doughters of Israel, nor whore keper of ye sonnes of Israel. Thou shalte nether bringe the hyre of an whore, nor the price of a dogge, into the house of the Lorde thy god in any maner of vowe: for euen both of them ar abhominacion vnto the lorde thy god.

Thou shalte not hurt thy brother by vsury of money, nor by vsury of corne, nor by vsury of any

thyng that he may be hurt withall vnto a ſtrãger, thou mayſte lende vpon vſury but not vnto thy brother, that the Lorde thy God may bleſſe the in all that thou letteſt thyne hande to in the lande whyther thou goeſt to conquer it.

When thou haſte vowed a vow vnto the Lord thy god, thou ſhalte not ſlacke to paye it: for the lorde thy God wyll ſurely requyre it of the, and it ſhalbe ſynne in the. If thou ſhalt leue vowing, it ſhalbe no ſynne in the but that whiche is once gone out of thy lyppes, thou muſt kepe and do, accordinge as thou haſt vowed vnto the Lorde thy god of a fre wyl, and as thou haſt ſpoken with thy mouth.

¶ The xxiiij. Chapter.

When a man hath taken a wyfe and maryed her, if ſhe fynde no fauour in his eyes because he hath eſpyed ſome vncleanes in her, then let him wryte her a byll of deuorcement and put it in her hande, and ſende her out of his houſe and let her go, and be another mans wyfe.

When a man taketh a newe wyfe, he ſhall not go a warfare, neyther ſhalbe charged with any buſynes, but ſhalbe free at home one yere, and reioyſe with his wyfe whiche he hath taken.

¶ The xxv. Chapter.

If brethren dwel together, and one of them dye, and haue no chyld, the wyfe of the dead ſhal not mary wythout vnto a ſtraunger, but his brother ſhal go in vnto her, and take her to wyfe, and occupy the rowme of his kynſman. And the eldeſt ſonne whiche ſhe beareth, ſhall ſucceede in the name of his brother whiche is dead, that his name be not put out of Iſrael.

Thou ſhalte not haue in thy bag two maner of weyghtes a great and a ſmal neyther ſhalte thou haue in thy houſe diuers meaſures a great and

a ſmal

a small: but thou shalte haue a ryght and iuste weyght, and a perfect measure shalte thou haue, that thy dayes maye be lengthened in the lande, whiche the lorde thy god geueth the, for all that do such thinges, and al that do vnright are abhominatiō vnto the Lorde thy God.

¶ The.xxvij.Chapter.

Accursed be the man that maketh any carued or molten Idol, an abhominatiō vnto the lord, the worke of the handes of the craftesman, and putteth it in a secret place.

¶ The.xxix.Chapter.

I haue led you forty yere in the wyldernes, and your clothes are not waxed olde vpon you and thy shoe is not waxed olde vpon thy fote.

The.xxxij.Chapter.

Perfect is the worke of the most mighty god, for all his wayes are iudgement, he is a god of truthe, without wyckednesse righteouse and iuste is he.

The lordes parte is his folke, and Jacob is the portion of his enheritaunce.

He that shoulde haue bene vpright, when he waxed fatte, spurned with his hele: Thou art welfed, thou art growen thycke, thou art laden with fatnesse. And he forsoke God his maker, and regarded not the god of his saluation.

I alone am god, and there is none but I: I kyl and wyl make a lyue, I wounde and I wil heale, neyther is there any that can delyuer oute of my hande.

The.xxxiiij.Chapter.

Moses was an hundred and twentye yere olde whē he dyed, his eye was not dimme, nor his naturall coloure abated.

¶ The booke of Josua the.iii. Chapter.

AS soone as they that bare the arke came vnto Jordan, and the fete of the prieſtes that bare the arke were dyppedin the brym of the water (for Jordan vſeth to fyll all his banckes all the tyme of harueſte) the waters alſo that came downe from aboue, dyd ryſe vp vpon an heape, (and appeared as greate as a mountayne,) and departed farre from the cyte ie of Adam, that was be ſyde Zarthan.
And the waters that were beneth towarde the ſee of the wyldernes, fell awaye and departed into the ſalte ſee and the people went right ouer againſte Jericho. And the prieſtes that bare the Arke of the appointemente of the Lorde, ſtoode dryye within Jordan ready prepared, and all the Iſraelites went ouer thorow the dry e, vntyll all the people were gone cleane ouer thorowe Jordane.

¶ The.iiii. Chapter.

AND as ſoone as ỹ ſooles of the prieſtes fete were lett on the dryye lande, the waters of Jordan returned againe vnto theyr place, and went ouer all theyr banckes as they dyd before.

¶ The.v. Chapter.

THe Mannas ceaſed on the morowe after they had begonne to eate of the corne of the lãde neyther had the chyldren of Iſrael Manna any more, but dyd eate of the corne of the lande of Canaan that yeare.

The

The.vi.Chapter.

AND Josua saued Rahab the harlott, and her fathers houshold, and all that she had, and she dwelt in Israel euen vnto this daye, because she hyd the messengers, which Josua sent to spye out Jericho. The.x.Chapter.

SUnne stonde thou still vpon Gybeon, and thou Moone in Aialó. And the sunne abode, and the moone stode vp, vntyl the people auēged themselues vpon theyr enemyes, is not this written in the bode of the ryghteous? The sunne stay abode in the myddest of heauen, and hasted not to go downe by the space of an hole daye. And there was no daye lyke that, before it, or after it, that the lorde hearde the voyce of a man: for the lorde fought for Israell.

The.xxiiij.Chapter.

IOsua the sunne of Nun, the seruant of the Lord dyed, being an hundreth and ten yeres old.

The booke of Judges.

The first Chapter.

ADonibezek fled, and they followed after hym and caught hym, and cut of his thōbes, and his greate toes. And Adonibezek sayd: thyrtye kynges hauinge theyr thombes and great toes cut of, gathered theyr meate vnder my table. As I haue done, so god hath done to me agayne.

The.iij.Chapter.

AND Ahud put forth his lefte hande, & toke the dagger from his right thyghe, & thrust it in

ttin kyng Eglons belly, and the hafte wente in after the blade. And the fatte closed the hafte so, that he might not drawe the dagger oute of hys belly, but the dynte came oute.

Sangar the sonne of Anath slewe of the Philistines. vi. hundred men with an Oxegoade, and delyuered Israel. The. iiii. Chapter.

IAhel Habers wyfe toke a nayle of the tente, and an hammer in her hande, and went softly vnto hym, and smote the nayle into ỹ temples of Sisaras heade, and fastened it into the ground for he slombered lowe, and was wery.

¶ The. viii. Chapter.

IEdeon had. lxx. sonnes, of his body begotte for he had many wyues. The. ix. Chapt.

ANd whan Abimelech had fought agaynste the Citie of Sichem all that daye, he toke it and slewe the people that was therein, and destroyed the citie, and sowed salte thorowout.

¶ The xiiii. Chapter.

ANd beholde, a yong lyon roared vpon Samson and he tare hym, as he wolde haue rent a kydde, and yet had nothyng in his hande.

¶ The. xv. Chapter.

ANd Samson founde a rotten iawe bone of an Asse, and put forth his hand, and caught it, and slewe a thousande men therewith.

¶ The. xvi. Chapter.

ANd Samson toke his rest tyll mydnyghte, and arose at mydnyght, and toke the dores of the gate of the citie, and the two syde poostes, & rent them of with the barre and all, and put them vpon his sholders, and caried them vp to the top of an hyll that is before Hebron. The. xx. Chap.

AMōg all these folke of Gibea, were seuē C. lefte handed mē, which euery one could slyng stones at an heare breadthe, and not mysse.

Finis.

¶ The booke of Ruth the fourth Chapter.

THis was the maner of olde time in Israel conternynge pourches and chaungyng for to stablishe all thynge, that a man must plucke of his shoe and geue it his neyghboure, and this was a sure witnesse in Israell.

The.i.boke of the kynges the.i.Chapter.

AH my lorde, as trulye as thy soule lyueth my lorde I am the woman that stode before thee here prayinge vnto the lorde: for this ladde I prayde and the lorde hath geuen me my desyre whiche I asked of him, and therfore I haue geuē hym vnto the lorde, as lōg as he is mete for the lord. The.ii.Chapter.

THere is none so holy as the Lord, for without the is nothinge. Nether is there any of strength as is our Lorde.

The Lord is a god of knowledge and his purposes come to passe,

The lorde kylleth, and maketh alyue, bryngeth downe to the graue, and fetcheth vp agayne.

The lorde maketh poore, & maketh ritche, bringeth lawe, and geueth vp on hye. He reyseth vp the poore out of the dust, & lyfteth vp the beggar frō the donghyll, to set him amonge princes, and to enheret them with the seate of glory.

Yf one man synne againste an other, daysmen may be iudges: but if a man synne againste God, who wylbe his daysman?

They

They that worthip me, I wyll worthyp, & they that delpile me thall come to thame.

The.iii.Chapter.

I haue tolde Ely, that I will iudge his houle for euer, for the wickednelle which he knoweth. For whē the people curled his lonnes, for the lame wickednes, he hath not corrected them, and therfore I haue lworne vnto the houle of Ely, that the wickednelle of Elyes houle, thall not bee purged with lacrifice nor offering for euer.

The.iiii.Chapter.

And it fortuned that when he made mencion of the arke of god, Ely fell from his ftole backewarde vpon the treshoide of the gate, and his neckebrake, and he dyed.

The.viii.Chapter.

Samuels lonnes Joel and Abia walked not in his wayes, but turned alyde after lucre and toke rewarde, and peruerted the right.

The.ix Chapter.

Saule was a goodly yonge man and a fayre, lo that among the chyldren of Israel there was none goodlyer then he. For from the houlders vpwarde he was hyer then all the other people.

He that is now called a prophete was in the olde tyme called a lear.

The.xi.Chapter.

Nas the menne of Jabes layth vnto Nahas: make a couenaunt with vs, and we wyll be thy leruauntes. And Nahas the Ammonite anlwered them: In this wyll I make a couenaunte with you, yf I maye thruste out all your righte eyes, and bryng the thame vpon all Israell.

The.xii.Chapter.

Samuel sayde vnto the people: I am olde and graye headed, and beholde my sonnes are with you and I haue walked before you fro my chyldehode vnto this daye, beholde, here I am, beare recorde of me before the lorde and his annoynted whose oxe haue I taken? or whose asse haue I taken? whome haue I done wronge to? whome haue I hurte? or of whose handes haue I receyued any bribe, to blynde my eyes therewith and I wyll restore it you againe. They sayde: thou haste done vs no wronge, nor hurte vs, neyther hast thou taken ought of any mannes handes.

The.xiiii.Chapter.

IT is no hardnesse with the lorde, to saue eyther in manye or in fewe.

The.xv.Chapter.

HATH the lorde as great pleasure in burntsacrifices and offeringes, as when the voyce of the lorde is obeyed? Beholde, to obeye, is better, than sacrifice, and to herken is better then the fat of rammes. For rebellion is as the synne of wytchecrafte, and stubbernesse is as the wickednesse of ydolatry.

The.xvi.Chapter.

GOd seeth not as man seeth, for man lokethe on the outwarde apperance, but god beholdeth the hert.

And so it fortuneth that when the euyll spirite sent of god came vpō Saul, Dauid toke an harpe and playde with his hande, and so Saul was refreshed and did amende, and the euyll spirite departed from him.

The.xvii.Chapter.

THen sayd Dauid to the philistine Goliath: thou comest to me with a swerde, a spere, & a shylde, but I come to the in the name of the lorde

of

of hoostes, the God of the hoost of Israel whome thou haste railed vpon.

The.xxj. Chapter.

AND the priest aunswered Dauid, and sayd: there is no commen bread vnder my hande, but here is halowed bread, if the yonge men haue kepte thē selues from vncleane thinges especially women.

The. xxij. Chapter.

THe seruauntes of kynge Saule wolde not moue theyr hādes to fal vpon the priestes of the Lord. Doeg the edomite turned and ranne vpon the priestes, and slue that same daye, foure score and fyue persones that did were a lynnen Ephod.

The.xxiiij. Chapter.

AND Dauid sayde vnto his men, the Lorde kepe me from doinge that thinge vnto my maister the lordes anointed, to laye my hande vpon hym, seinge he is the anointed of the Lorde.

The.xxvj. Chapter.

WHo can laye his hande on the lordes anointed and be giltiesse?

The.xxx. Chapter.

AS his parte is that goeth downe and fyghteth, so shall his parte be that taryeth by the stuffe, that it may be parteda lyke.

The

The.ii.booke of the kynges

The fyrst Chapter.

THE boowe of Jonathas, and the ſwerd of Saul turned neuer backe again emptye fro the bloude of the ſleyne and from the fatt of the myghtye warriours.

The.v. Chapter.

DAuid was thyrty yere olde when he began to raygne, and he raygned fortye yere: In Hebron he raygned ouer Juda ſeuen yere and syxe monethes. And in Jeruſalem he raygned thyrtye and thre yeres ouer all Iſraell and Juda.

The.vj. Chapter.

UZa put his hande to the arke of God, and helde it, for the oxen ſtombled, and the lord was wroth wyth Uza, and god ſmote hym in the ſame place for his faulte, and there he dyed before the arke of God.

And Dauid ſeyde vnto Michol, I thought to daunce before the Lorde, whiche choſe me rather then thy father, and all his kyn, and commaunded me to be ruler ouer all the people of the Lorde, euen ouer Iſrael: And therfore wyll I playe before the Lorde: And will yet be more vile then ſo, and wylbe meke in myne owne ſyght.

The.x. Chapter.

HAnon toke Dauids ſeruauntes, and ſhaued of the halfe of euery mans beerde, and cut of theyr garmentes in the myddle, euen harde to the buttockes of them, and ſente them awaye.

The.xj. Chapter.

URias anſwered Dauid. The arke of Iſrael & Juda, dwel in pauiliõs, & my Lord Joab and the ſeruauntes of my Lorde lye vpõ the flat

earth

earth, and shal I then go into mine house, to eate and drinke, and lye with my wyfe? By thy lyfe, & by the lyfe of my soule, I wyll not do this thinge.

The.xij.Chapter.

AND Dauid sayde vnto Nathan: I haue synned against the lorde. And Nathan sayde vnto Dauid: the Lorde also hath put away thy synne, thou shalte not dye. Howbeyt, because in doinge this dede, thou hast geuen the ennemyes of the Lorde a cause to rayle, the chylde that is borne vnto the shall surely dye.

Then sayde his seruantes vnto hym: what thynge is this, that thou hast done? Thou diddest fast and weye for the chylde, whyle it was a lyue, and assoone as it was dede, thou dyddest ryse vp, and eate meate, he sayde: whyle the chylde was yet alyue, I fasted and weyte, for this I thought, who can tell whether god wyll haue mercye on me, that the chylde may lyue. But now seinge he is deed, wherfore shoulde I fast? can I bring him againe any more. I shall go to hym, rather then he shal come agayne to me.

The.xiij.Chapter.

IN all Israell there was not so goodly a man as Absalom, for he was very beautiful, in so muche that from the sole of his foote to the toppe of his head, there was no blemishe in hym. And when he shaued his heed (for at euery yeres ende he shaued it, because the heere was heuy on hym, and must needes shaue it) the heere of his heed weyed two hundred sycles, after the kynges weyght.

The.xvj.Chapter.

THe counsayle of Ahithophel which he counsayled in those dayes, was as a man had asked counsayle of god, bothe with Dauid and with Absalom.

The.xvij.Chapter.

with

WYth the godly thou shalte be godly, and with the man that is vncorrupte, thou shalte be vncorrupt, with the pure thou shalte be pure, & with the frowarde thou shalte be frowarde.

¶ The.xxiii. Chapter.

HE that beareth rule ouer me, ought to rule iustely in the feare of god.

¶ The.xxiiii. Chapter.

AND Dauid said vnto Gad: I am in extreme trouble, we will fall nowe into the hand of the lorde, for muche is his mercye, and let me not fall into the handes of man.

¶ The.iii. boke of the kynges the.iii. Chapter.

GIue vnto thy seruant an vnderstandyng hearte, to iudge the people, that I maye discerne betwene good and bad. Beholde I haue done accordynge to thy petition, for I haue geuen thee a wyse and an vnderstandyng hearte, so that there was none lyke the before ther, neither after thee shall any aryse lyke vnto thee.

¶ The.iiii. Chapter.

VNder Jair the sonne of Manasse was the region of Argob, whiche is in Basan, three score greate Cyties with walles and barres of brasse.

And Salomons breade for one daye was thirtye quarters of manchet floure, and three score quarters of meale, ten stalled Oxen, and .xx. out of the pastoures, and an hundred shepe, beyde harts

buckes, and wylde goates and capons.

And Salamon had .xl. M. stalles of horses for charettes, and .xii. M. horsemen.

The .viii. Chapter.

Where as it was in thyne hearte to buylde an house vnto my name, thou diddest well; that thou wast so mynded.

Salomon offered vnto the Lorde .xxii. M. oxen and an hundred and twenty thousande shepe.

The .x. Chapter.

Syluer was nothyng worth in the dayes of Salomon. And he made siluer in Jerusalem as plenteous as stones

The .xi. Chapter.

Salomon had seuen .L. Quenes, and three hundred Concubines.

The .xii. Chapter.

My father made your yoke greuouse, and I wyll make it greuouser: My father also chastised you with whippes, but I wyll chastise you with Scorpions.

The .xiii. Chapter.

Jeroboam stretched out his hande from the aultare, sayinge: holde the man of god. And his hande whiche he putte forthe agaynste hym, dryed vp, and he coulde not pulle it in agayne.

The .xvii. Chapter.

The Rauens brought Elias bread and flesche in the morninge, and lykewyse breade and flesche in the euenyng, and he dranke of the brooke Cherith.

The .xix. Chapter.

Elia arose and didde eate and drynke and walked in the strengthe of that meate fourtye dayes and fourty nightes, euen vnto Horeb the mounte of God.

I haue left me .vii. M. in Israell, of whiche ne-

uer

uer man bowed his knees vnto Baal, nor kyssed hym with his mouth.

The.xxi.Chapter.

AND it forthuned that when Ahab hearde those wordes, he rent his clothes, and put sackcloth aboute his flesche, and fasted, and laye in sackcloth, and went bare foote. And the worde of the lorde came to Elia the Thesbyte, saying: seeste thou howe Ahab humbleth hymselfe before me? because he submitteth hymselfe before me, I wyll not bryng that euyll in his dayes but in his sones dayes, wyll I bryng in euill vpon his house.

The.xxii.Chapter.

AND there came forth a certayne spirite, and stoode before the Lorde, and sayde: I wyll perswade hym, and the Lorde sayde vnto hym wherewith? And he sayde, I wyll go oute and be a false spirite in the mouthe of all his prophetes. Hee sayde: thou shalte perswade hym, and preuaile, go forthe then, and do euen so. Nowe therfore holde, the Lorde hath put a lyinge spirite in the mouthe of all these thy prophetes.

¶ The.iii. boke of the kynges the fyrst Chapter.



Elias was an heary man, and gyrde with a gyrdle of lether about his loynes.

The.ii. Chapter.

ELias toke his mantel, and wrapte it together and smote the waters, and they were deuided, parte the one waye and part the other.

The.iii. Chapter.

BRynge me a mynstrell, and whan the mynstrell playde, the hande of the lorde came vpon Eliseus.

The.iiii. Chapter.

O thou man of god, there is death in the pot and they coulde not eate therof, but he layd bryng meale, and he cast it into the pot, and layd: Fyl for the people, that they maye eate, and there was no more harme in the potte.

The.vi. Chapter.

AND beholde there was a greate dearthe in Samaria, and Benhadad king of Syria besieged it vntyll an Asses head (was sold) for foure score syluer pence, and the fourth parte of a cab of doues dunge for.v. sicles.

The.xiii. Chapter.

THe souldiers of the Moabites came into ye lande the same yeare, and it chaunced as some of them were buryeng a man, and spyed the souldiers, they cast the man into the sepulchre of Eliseus, and when the man was rolled downe, & touched the bodye of Eliseus, he reuiued and rode vpon his feete.

The

The.xviii.Chapter.

HEzekia put away the hyi auters, and brake the Idolles, and cut downe the groues, and all to brake the brasen serpent that Moses hadde made, for vnto those dayes the chyldren of Israel dyd burne sacrifice to it, and he called it Nehustā.

The.xix.Chapter.

AND so it came to passe: that the selfesame nyght the aungell of the lorde wente oute and smote in the hoost of the Assirians an hundred foure score and fyue thousande.

The.xx.Chapter.

AND Hezekia tourned his face to the wall and prayed to the lorde, saying: I beseche thee nowe O Lorde, remembre howe I haue walked before thee in truthe and with a perfite hearte, & haue done that whiche is good in thy sight: & Hezekia wepte sore. Esaye sayde to Hezekia: Thus saith ỹ lord god of Dauid thy father: I haue herd thy prayer, and sene thy teares. And beholde, I wyll heale ther, so that on the thyrde daye, thou shalte go vp vnto the house of the Lorde. And I wyll adde vnto thy dayes yet fiftene yeare.

SHal the shadowe go forwarde ten degrees or go backe agayne ten degrees, Hezekia answered: it is a lyght thyng for the shadowe to go downe ten degrees, (nether is that my desyre,) but yf the shadowe go backewarde ten degrees it is no lighe thynge. And Esaye the prophete called vnto the lorde, and he brought the shadowe tenne degrees backewardes, by whych it had goen downe in the dyall of Ahas.

The.xxii.Chapter.

THe kyng Iosua sent Saphan, sayinge: go vp to Helkia the hye priest, that he maye summe the syluer which is brought into the house of the lorde, whiche the kepers of the porche haue

gathered of the people.&c. Howe be it let no rekenyng be made with them, of the moneye that is deliuered into theyr handes for theyr vse is to deale faythfully.

¶ The fyrst booke of Chronicles the tenthe Chapter.

SAUL dyed for his treſpaſſe that he treſpaſſed ageynſt the Lorde, in that he kepte not the worde of the lorde, and in that he ſoughte, and aſked counſayle of a womanne that wrought with a ſpirite, and aſked not of the Lorde. And therfore he ſlue hym, and turned the kyngdom vnto Dauid the ſonne of Eſay.

The.xv.Chapter.

AND Chenaniahu the chiefe of the Leuites, was mayſter of the ſonge, for he taughte other to ſynge because he was a man of vnderſtandynge.

¶ The.xvi.Chapter.

O Geue thankes vnto the Lorde, call vpon his name, make his actes knowen amonge the people, Synge vnto hym, and playe vnto hym, talke of all his wondrefull dedes. Reioyſe in his holy name: lette the hartes of them that ſeke the Lorde be gladde: Seke the lorde, and his ſtrengthe, ſeke his preſence alwaye.

Touche not myne annoynted, and do my Prophetes no harme.

The.xx.Chapter.

And there chaunced yet agayne warre at Geth, where as was a man of a great ſtature, with.xxiiii

fyngers

fyngers and toes. vi. on euery hande and. vi. on euery foote, and was the sonne of Raphath.

The.xxi. Chapter.

AND Dauid sayde vnto God: I am in an exceedyng straite. Lette me fall nowe into the hande of the lorde, for passyng greate are his mercyes, but let me not fall into the hande of men.

The.xxii. Chapter.

AND Dauid sayd vnto Salomon: my sone, I thought it (as it was in myheart) to buyld an house vnto the name of the Lorde my God: but the worde of the lorde came to me, saying: thou haste shed muche bloude, and haste made greate battayles, thou shalte therefore not buylde an house vnto my name for thou haste shedde muche bloude vpon the earth in my syght.

The.xxiii. Chapter.

AND the Leuites were nombred from the age of.xxx. yere and aboue, and the numbre and summe of them was .xxxviii. thousande men. Of whiche.xxxiiii. M. were sette to fourther the worke of the house of the Lorde: and. vi. M. were officers and iudges iiii. M. were porters, and. iiii. M. praysed the lorde with suche instrumentes as was made to prayse withall.

The.xxv. Chapter.

IEduthun and Heman executed the seruice in the house of god, at the kynges hande. And the multitude of them with theyr brethren that were instructe in the songes of the lorde euen all that were cunnyng were two hundred fourescore and eyght.

The.xxvii. Chapter.

THe Lorde searcheth all heartes, and vnderstandeth all the ymagination of thoughtes.

The.xxix. Chapter.

OUre dayes on the earth are but as a shadow and there is none abydynge.

The

¶ The.ii.boke of the Chro-nicles the.vi.Chapter.

AND wyll GOD in verye dede dwel with mē on earthe beholde heauen, and heauen aboue al heauens do not con-tayne therfhowe muche leſſe the houſe whyche I haue buylded?

The.vii.Chapter.

THis houſe whiche I haue ſanctified for my name wyl I caſt out of my ſight, and wyll make it to be a prouerbe and a ieſte a-mong all nacions. And euery one that paſſeth by ſhall be aſtoned at this houſe whiche belonged to the moſt hye GOD and ſhal ſaye: why hath the lorde delte on this faſhion with this land, and with this houſe? And they ſhal aunſwere, bycauſe they forſoke the lorde god of theyr father, whiche broughte them oute of the lande of Egypte, and raught holde on other goddes, and worſhypped them, and ſerued them, euen therfore hathe he broughte all this euell vpon them.

The.xvii.Chapter.

AND Aſa cryed vnto the lorde hys god, and ſayde: lorde it is no harde thynge with the to helpe eyther manye, or them that haue no power. Helpe vs therfore O lorde our god, for we truſte to the, and in thy name we go againſte this mul-titude.

The.xvi.Chapter.

THe eyes of the Lorde beholde al the earthe, to ſtrengthe them that are of perfect heart towarde hym.

The.xxiiij.Chapter.

And

AND the spyrite of God came vpon Zacharye the sonne Jehoiada the preest, whiche stode by the people, and sayde vnto them. Thus sayth the god: why transgresse ye the commaundementes of the lorde, that ye cannot prosper: forsomuche as ye haue forsaken the lorde, he also hathe forsaken you. And thay conspired agaynst hym, and stoned hym with stones at the commaundemente of the kynge, euen in the courte of the house of the lord.

The.xxvi.Chapter.

UZia transgressed agaynst the lorde his god, and wente into the temple of the Lorde, to burne cense vpon the altare of incense. And Azariahu the preest went in after hym, and with hym fourescore preestes of the lorde, that were valiaũt men. And they stoode by Uzia the kyng and sayde vnto him: It pertaineth not to the Uzia to burne incense vnto the lord, but to the preestes the children of Aaron, that are consecrated for to offer incense. Come therfore out of the Sanctuarye for ye hath trespaced, and it is no worshyp to the before the lorde god. And Uzia was wroth, and hadde incense in his hande to burne it, and so whyle he had indignaciõ against the preestes, the leprosy sprang in his forehead before the preestes in the house of the lorde euen beside the incense altare.

The.xxxii.Chapter.

PLucke vp your hertes and be strong, be not afrayed nor discouraged, for the kyng of Assur, and for all the multitude that he hath with hym, for there be mo with vs, then with hym. with hym is an arme of flesshe but with vs is the lorde oure god for to helpe vs and to fight oure battayles.

The.xxxiii.Chapter

AND when Manasses was in tribulation, he besought the lord his god, and humbled him selfe exceedingly before the god of his fathers, & made

inter-

intercessyon to him, & god was intreated of him, and hearde his prayer, and brought him againe to Jerusalem into his kingdome, and then Manasse knewe that the lorde was god.

¶ The fyrst boke of Esdras.

The.viii. Chapter.

AND we certifie you that ye haue no auctorite to require taxynge and customes & yearly rentes vpō any of the preistes leuites, singers, porters, Nethinims, and ministers, in the house of his god.

The.viii. Chapter.

The hāde of our god is vpō all them that seke hym in goodnes, & his violence and wrath is against all them that forsake him.

¶ The.ii. boke of Esdras.

The.v. Chapter.

AND my brethren, and my seruauntes do lende them money & corne, but as for vsury let vs leaue it.

The.xii. Chapter.

In the tyme of Zorobabell and Nehemiah dyd al they of Israell geue portions vnto the syngers & porters euerye daye his portion, and they gaue tythes vnto the Leuites, and the Leuites gaue tythes againe vnto the chyldren of Aaron.

The

¶ The.iii.boke of Eldras.

The.iii.Chapter.

WYne is a stronge thyng. The kyng is stronger. Women haue yet more strenghte, but aboue all thynges the truthe beareth awaye the victorie. ¶ The.iiii.Chapter.

TRuthe endureth, and is alwaye stronge, it lyueth & conquereth for euermore worlde without ende. ¶ The.viii.Chapter.

I Commaunde you also that ye require no tare nor tribute of the preastes, Leuites, syngers, and ministers of the temple, nor of the writers, and that no man haue auctorite to medle any thing against them.

The.iiii.boke of Eldras the.i. Chap.

WHat shall I do vnto the O Jacobe Thou Juda wouldest not obey me, I wyll turne me to another people, and vnto those wil I geue my name, that they maye kepe my statutes seynge ye haue forsaken me, I will forsake you. when ye desyre me to be gratious vnto you, I shall haue no mercye vpon you. when ye call vpon me, I wyll not heare you, for ye haue defiled your handes with blonde, and your fete are swyfte to commit manslaughter. Ye haue not forsaken me (in a maner) but your owne selues, saith the lorde.

¶ The.ii. Chapter.

EXecute iustice for the wyddowe, be iudge for the fatherles, geue to the poore, defende the confortlesse, clothe the naked, heale the wounded and sicke, laugh not a lame man to scorne, defende the crepell, and let the blynde come into the lyght of my clearenes, whersoeuer ꝑ syndrell the dead,

take

take them and bury them, and I shall geue the, the fyrst place in my resurrection.

¶ The.iiii. Chapter.

GO thy waye, waye me the weight of ꝑ fyre or measure me the blaste of the wynde, or call me againe the daye that is paste.

They that dowell vpon earth may vnderstande nothinge, but that, whiche is vpon earthe, and he that dwelleth aboue the heauens, maye onely vnderstande the thinges that are aboue the heuens.

The worlde hasteth fast to passe awey, and can not comprehende the thynges that are promysed for the righteous in time to come, for this worlde is full of vnryghteoulnes and weakenes.

The tryne of euel sede hathe bene sowne in the hearte of man, from the begynnynge.

¶ The.v. Chapter.

BEholde, the dayes shall come, ꝑ they whiche dwell vpō the earth, shalbe taken in a great nombre, and the waye of the truthe shalbe hydde, and the lande shalbe barren from faithe, but iniquitie shall haue the vpper hande, lyke as thou hast sene nowe, and as thou haste hearde long ago.

And he said vnto me: Nombre the thinges that are yet not come, gather me together the droppes that are scattered abroade, make me the floures greane againe, that are wythered, open me the thinge that is closed, & bringe me forth the wyndes that are shut vp, shewe me the Image of a voyce, and then shall I declare the thynge that thou labourest to knowe.

¶ The.vi. Chapter.

FRom Abraham vnto Isahac, when Jacob & Esau, were borne of him, Jacobs hande helde fyrste the hele of Esau, for Esau is the ende of this worlde, and Jacob is the begynnynge of it that foloweth. The hande of man betwyxt the

hele

hele and the hande

The earthe shall restore those that haue slepte in her, and so shall the dust those that dwell in silence, and the secrete places shall deliuer those that be committed vnto them.

¶ The. vii. Chapter

And the moste hyghest shalbe openly declared vpon the seate of iudgement, and all miserye shall vanyshe away, and longe sufferynge shalbe gathered togyther, but the iudgement shal continue, the truthe shall remayne, and faith shall waxe strong, the worke shall folowe, and the reward shalbe shewed, ỹ righteousnes shal watch, and the vnrighteousnes shall beare no rule.

The daye of dome shalbe the ende of this time, & the begynnyng of the immortalitie for to come, where in all corruption is vanyshed, all voluptuousnes is lowsed, all mysbelefe taken awaye, righteousnes growed, & the verite spronge vp. Then shal no man be able to saue him that is destroyed, nor oppresse him, that hath gyuen the victory.

I knowe lorde, that the hyghest is merryfull, in that he hath merrye vpon them, whiche are not yet in the worlde, and vpon those also that walke in his lawe, and that he is pacient and long sufferynge towarde those that haue synned in theyr workes, and that he is liberall to geue where as it requyreth, and that he is of greate merrye, for he multiplied his louyng kyndnesse toward those that are present, and that are paste, and to theym whiche are for to come, for yf he multiplye not hys mercyes, the worlde shall not be made liuing, with those that dwell therin. He geueth also, for yf he gaue not of his goodnes that they whiche haue done euyll, myght be eased from their wyckednes, the ten thousande part of men shulde not be made lyuynge. And yf the iudge forgaue not

those

those whiche he healed with his worde, and yf he
wold destroy the multitude ꝑ striueth, there shuld
be very fewe left in an vnnumerable multitude.

¶ The.viii.Chapter.

THe most highest made this worlde for many
but ꝑ world to come for fewe. I will tell the
a symilitude Esdras: As when thou askest the
earthe, it shall saye vnto the, that it geueth muche
moulde whereof earthen vessels are made, but litle
of it that golde commeth of, euen so is it with the
worcke of this worlde, There be manye created,
but fewe shalbe preserued.

Yf thou haue mercye vpon vs, thou shalbe cal-
led mercyfull, where as we haue no worckes of
eightcousnes, for the righteous whiche haue laid
vp many good worckes together, shal out of their
dedes receaue rewarde.

¶ The.ix.Chapter.

LYke as the feldeis, so is also the seede, as the
floures be, so are the coloures also, suche as
the worckeman is, suche is the worcke, and as the
husbandman is him selfe, so is his husbandry also.

¶ The.xiiii.Chapter.

THe weaker that the worlde and the time is,
the more shall synne & wyckednesse increase
in them that dwell vpon earthe, for the truthe is
fled farre awaye, and lesynge is harde at hande.

Yf so be that ye wyll subdue your owne vnder-
standyng, and reforme your herte, ye shall be kept
aliue, and after deathe shall ye optaine mercy. for
after deathe shall the iudgement come, when we
shall lyue azaine, and then shall the names of the
eighteous be manifest, and the worckes of the vn-
godly shall be declared.

¶ The.xv.Chapter.

THus saith the lorde god, my righthand shall
not spare the synners, & my sweard shal not

ceale

erals ouer the ꝑ shed innocent bloude vpō earth.

The.xvi.Chapter.

AND when youre synnes are brought forthe ye shalbe ashamed before menne, and youre owne synnes shalbe your accusers in that daye.

- wo be vnto them that are subdued vnto theyr synnes, and tangled in theyr wickednesse, like as a felde is hedged in with bushes, and the pathe thereof couered with thornes, and that no manne maye trauayle thorow, and so is he taken, and cast in the fyre, and brente.

The booke of Tobias

The fyrst Chapter.

TObias gat him to Jerusalem vnto the temple of the lord, & there worshipped ꝑ lord god of Israel, faythfully offeryng of al his first frutes & tythes. so that in the thyrde yeare he ministred all the tythes vnto the straungers & conuertes.

Tobias taughte his son frō his youth vp to feare god, and to refrayne from all synne.

Tobias fed the hangry, clothed the naked, and buried the dead and slayne, diligently.

The.ii.Chapter.

THis temptatiō (of blindnesse) did god suffer to happen vnto hym, ꝑ they whiche came after might haue an exāple of his pacīēce, lyke as of holy Job, for in so muche as he euer feared god frō his youthe vp, & kepte his cōmaūdementes, he grudged not against god, ꝑ the plage of blindnes chaūced vnto him, but remained stedfast in ꝑ feare of god, and thanked god all the dayes of his lyfe.

The

¶ The .iii. Chapter.

BLessed be thy name (o god) of our fathers, whiche when thou arte wroth, shewest mercy, and in time of trouble, thou forgeuest the synnes of them that call vpon the.

Whosoeuer loueth the, and serueth the a right, is sure of this, that if his life be tempted and proued, it standeth in the trying, and yf he endure in patience, he shall haue a rewarde and be hyghlye crowned, & if he be in troble, that god (no doubte) shall deliuer him, and yf his lyfe be in chastening, that he shall haue leue to come vnto thy mercye. For thou hast no pleasure in our damnation, and why? after a storme thou makest the wether fayre and styll, after wepinge and heuynes thou geuest greate ioye.

¶ The .iiii. Chapter.

HOlde thy mother in honoure all the dayes of her lyfe: for thou oughteste to remember what and howe greate pareis she suffered for the in her wombe.

Geue almes of thy goodes, and turne neuer thy face frō the poore, and so shall it come to passe, that the face of the lord, shall not be turned away from the.

Mercy deliuereth from all synne & from death, and suffereth not the soule to come in darcknes. A greate comforte is mercy before the highe god, vnto all them that shewe it.

Whosoeuer worcheth any thynge for the, immediatly geue him his hyre, and loke that thy hyred seruauntes wages remayne not by the ouer nyght.

Looke that thou neuer do vnto another man, the thinge that thou woldest not another manne should do vnto the.

The

The.vi.Chapter.

Yf thou layest a pece of the herte vpon the coales, the smoke therof driueth awaye all maner of euell spretes wether it be from man, or woman, so that from thencefoorthe the same shall come no more vnto them.

Heare me, and I wyll tell the, what they be of whome the deuyll hathe power. Namelye they that receaue mariage of suche a fashion, that they shute god oute from them, and from theyr herte, and geue theym selues to their owne lust, euen as it were an horse and mule, whiche haue no vnderstandynge, vpon suche hathe the deuyll power. But when thou takest Sara, and art come in to her chaumbre, wytholde thy selfe from her thre dayes, and geue thy diligence vnto nothing, but vnto prayer with her.

The.x.Chapter.

SO the elders embraced theie doughter, kyssed her, and let her goo, exortyng her to honoure her father and mother in lawe, to loue her husbande, to rule well her houshold, to kepe her house in good order, & to shewe her selfe fawtiesse.

The.xii.Chapter.

IT is good to hyde the kynges secrete, but to shewe the workes of god, & to prayse them is an honorable thinge.

Prayer is good with fastyng, and mercye is better then to horde vp treasures of golde.

For mercye delyuereth from deathe, clenseth synne, and causeth to fynde euerlastyng lyfe. But they that do synne and vnrighteousnes, are the enemies of their owne soule.

When thou prayedest with teares, and buriedest the deade, and letest thy dyner, and hyddest the dead in thy house vpon the daye tyme, that thou

myghtest burye them in the nighte, I offered thy prayer before the lorde.
You thought that I dyd eate and dryncke wythe you, but I vse meate that is inuicible, and drinck that can not be sene of menne.

The boke of Judith.
The fourth Chapter.

BE ye sure that the lorde wyll here your petitions if ye continue stedfast in fastinges and prayers in the syghte of the lorde. The.viii. Chapter.

IUdyth ware a smocke of heare, and fasted all the dayes of her lyfe, except the sabothes, & new mones, & the solempne daies that the people of Israell kepte.

The.ix. Chapter.

Thy power (o lord) standeth not in ỹ power of men, neither hast thou anye pleasur in the strenghte of horses. There was neuer proud parsone that plaised the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

The boke of Ester
The fyrste Chapter.

AND the dryncke was so apoynted, that none shulde compell any man, for so the kyng had commaunded by the officers of hys house, that euery one shulde do, as it lyked hym.
He sent letters forth in to all the kinges landes, in to euery lande accordynge to the wry-

tynge

kynge thereof, and to euery people after theyre language, that euery manne shulde be lorde in hys owne house,

The.ii.Chapter.

AND whē the apointed time of euery damsel came, that she shulde go in to the kynge, Assuerus, after that she had ben tweiue monthes in the dekynge of the wemen (for theyr dekynge must haue so muche tyme, namely, syxe monethes wyth baume and myxre, and syxe monethes with good spyces, so were the wemen beautyfyed) yet went theyr one damesell vnto the kynge. &c.

The.xvi.Chapter.

IT happeneth ofte also, that they whych be set in offyce by the hyer power, and vnto whome the rulyngelle and causes of the subiectes are committed to be handled, ware proud, and defile them selfes with shedyng of innocent bloude, whiche bringeth the to intollerable hurte, whiche also with false and deceytefull wordes, and with lyng tales, disceaue & betray the innocent goodnes of princes.

The boke of Job.
The fyrst Chapter.

NAked came I out of my mothers wombe and naked shal I turne thether agayn. The lorde gaue, and the lord hath taken awaye, blessed be the name of the lorde.

The.ii.Chapter.

SHall we receaue prosperity at the hande of god, and not receyue aduersity.

¶ The.iiii. Chapter.

COnsider (I pray the) who euer perysshed beynge an innocent? Or when were the godlye deuroyed? For (as I haue proued by experience) they that plowe iniquitie, and sowe wretchednes, reape the same.

¶ The.v. Chapter.

MAn is borne to labour, like as the sparckes flye vp out of the hote coales.

Beholde, happye is the man whome god punisheth, therfore refuse not thou the chastenynge of the almyghty: for though he made a wounde, he gyueth a plaster, though he smyte, hys hande maketh whole againe.

The.vi. Chapter.

HE that is in tribulation, ought to be comforteth of his neighbour.

The.vij. Chapter.

MY flesshe is clothed with wormes and duste of the earthe. My skynne is wythered and become horrible, my dayes passe ouer more spedly then a weuer can weue out his webbe, and are gone or I am aware. Remember that my lyfe is but a wynde.

The.viii. Chapter.

MAdaies vpō earth are but a very shadowe

The.ix. Chapter

HE is good, whole wrath no man maye withstande, but the proudest of all must stoupe vnder him.

Yf men wyll speake of ryghteousnes, who dare be my recorde? Yf I wyll iustifie my selfe, myne owne mouthe shall condempne me, yf I wyll put forth my selfe for a perfecte man, he shall reproue me a wycked doer.

The.x. Chapter.

REmembre (I beseche the) howe that thou

madest

madest me of the earthe, and shalte bryng me into dust againe.

The.xii.Chapter.

HAmonge olde persones there is wysdome, & in age is vnderstandynge.

The.xiiii.Chapter.

MAn that is borne of womā, hath but a shorte time to lyue, and is full of miserye. He commeth vp, and is cut downe lyke a floure. He flieth as it were a shadowe, and neuer continueth in one state.

The dayes of manne surely are determined, the nombre of his monethes are knowen onelye vnto the. Thou hast appointed hym his boūdes, whiche he can not go beyonde.

whyle man liueth: his flesshe must haue trauaile: and whyle the soule is in him: he must be in sorow.

The.xv.Chapter.

WHat is man, that he shulde be cleane? what hath he (whiche is borne of a woman) wherby he myght be righteous? Beholde he doth not truste his sayntes: yea, the very heauens are not cleane in her syght, howe muche more then an abhominable and vile man, whiche drynketh wyckednes lyke water?

The.xix.Chapter.

IAm sure that my redemer liueth, and that I shall ryse out of the earthe in the latter daye: that I shalbe clothed againe with this skinne, and se god in my flesshe, yea, I my selfe shall beholde him, not with other, but with the same eyes.

The.xxi.Chapter.

THe wycked spende theyr dayes in welthynes: but sodenlye they go downe to hell. They saye also vnto god, go from vs, we desyre not the knowledge of thy wayes. who is the almyghtye that we shulde serue him? and what profyte shuld

haue to lubmyt our selues vnto hym.

The.xxii.Chapter.

Who so humbleth hym selfe, him shall he sette vp, and who so loketh meekely shalbe healed.

The.xxv.Chapter.

How may a man compared vnto god be iustyfyed? or howe can he be cleane that is borne of a woman? Beholde the moone shyneth nothyng in comparison to hym, and the starres are vnclene in his syghte. Howe muche more then man, that is but corruption, and the sonne of man, whyche ys but a worme?

The.xxvii.Chapter.

When the riche man dyeth, he caried nothing with him, he is gone in the twynckelynge of an eye, and hathe nothing.

The.xxviii.Chapter.

Beholde, to feare the lorde is wysedome, and to forsake euell is vnderstandynge.

The.xxxii.Chapter.

When god dothe once commaunde a thinge, ther shoulde no manne be curious to serche whether it be right.

The.xxxiiij.Chapter.

For the vngodlynesse of the people, dothe god make an ypocrit to raigne ouer them.

The.xlii.Chapter.

My seruaunt Job shall praye for you, The Lorde gaue Job twyse as moche as he had afore.

¶ The Psalmes of Dauid.

The.i.Chapter.



Lessed is that man that hathe not walked in the councell of the vngodlye, nor stande in the waye of synners, and hath not sit in the seate of the scornefull. But his delyte is in the lawe of the Lorde, and in hys lawe wyll he exercyse him selfe daye and nyghte.

The.ii.Chapter.

BE wyse now therfore O ye kinges, be learned ye that are iudges of the earth.

The.v.Chapter.

THou shalte destroye them that speake lesyng, the lord wyll abhorre both the bloudthyrsty, and disceatfull man.

¶ The.vi.Chapter.

I am weary of my groning, euery night washe I my bed, & water my couche wt my teares.

The.vii.Chapter.

God is prouoked euerye daye, yf a man wyll not turne, he wyll whette his swearde, he hathe bent his bowe, and made it readye, he hathe prepared him the instrumentes of deathe, he ordeyneth hys arowes against the persecutoures.

The.viii.Chapter.

WHat is man that thou art myndefull of him? and the sonne of man that thou visitest him? Thou madest him lower then the aungelles, to crowne him with glorye and worshyp. Thou makest hym to haue dominion of the worckes of thy handes, & thou hast put all thinges in subiection vnder his feete.

The

The.xi. Chapter.

The Lorde is in hys holy temple, the lordes seate is in heauē, his eyes cōsider the poore, and his eye lyddes trieth the chyldren of menne. The Lorde alloweth the righteous: but the vngodlye, and hym that delyted in wyckednes dothe his soule abhorre, vpon the vngodly he shall rayne snares, fyre and brymstone, storme and tempeste, this shalbe their portion to dryncke.

The.xii. Chapter.

The Lorde shal rote out all diseatful lippes, and the tong that speaketh proude thinges.

The.xiii. Chapter.

How longe shall mine enemy triumphe ouer me? Consider and heare me O lord my god, lyghten myne eyes, that I slepe not in deathe, lest myne enemye saye, I haue preuayled against hym. For yf I be cast downe, they that trouble me wyl reioyce at it. But my truste is in thy mercye, and my herte is ioyfull in thy saluation.

The.xiiii. Chapter.

The Lorde loked downe from heauen vpon the chyldren of men, to se yf there were any that wolde vnderstande, and seke after god. But they are all gone out of the waye, they are altogether become abhominable, there is none that doth good, no not one.

The.xv. Chapter.

Lorde who shall dwell in thy tabernacle? he that hathe not geuen hys money to vsurye, nor taken rewarde against the innocent.

The.xvi. Chapter.

The Lorde hym selfe is the portion of myne enheritaunce.

Thou shalte not leue my soule in hel, neyther shalte thou suffre thy holy one to se corruption.

The

The.xviii.Chapter.

The lorde shall rewarde me after my righteous dealyng, accordynge to the clennes of my handes shall he recompence me.

With the holy thou shalte be holye, and with a perfect man thou shalt be perfect, with the cleane thou shalte be cleane: and with the frowarde thou shalte learne frowardnes.

The.xix.Chapter.

The iudgementes of the Lorde are true, & righteous all together. More to be desyred are they than golde, yea then muche fyne golde: sweter then hony combe of the hony. Moreouer by them is thy seruaunt taught, and in keepynge of them there is great rewarde.

Who can tell how ofte he offendethe? Oh clense thou me fro my secrete fautes. Keepe thy seruaunt also from presumptuous synnes, lest they get the dominion ouer me, so shall I be vndefiled, and innocent from the greate offence.

The.xx.Chapter.

Some put their trust in charrettes, and some in horses, but we will remembre the name of the lorde oure god. They are broughte downe and fallen, but we are rysen, and stande vpright.

The.xxii.Chapter.

I Am a worme and no man: a very scorne of men, and the outcast of the people.

They pearsed my handes and my fete, I maye tell all my bones, they stande staring and lokynge vpon me. They parte my garmentes among them and caste lottes vpon my vesture.

The.xxiii.Chapter.

Though I walke thorow the valley of the shadowe of death, I will feare no euyll, for thou art with me.

The.xxiiii.Chapter.

Who

Who shall ryse vp into the hyll of the lord? euen he that hathe clene handes, and a pure harte, and that hath not lyft vp his mynde vnto vanitie, nor sworne to decepue his neyghbour. The.xxv. Cha.

What man is he that feareth the lorde? him shal he teache in the waye that he shall chose. His soule shall dowell at ease, and his seede shall inherit the lande. The secrete of the lorde is amonge them that feare him, & he will shew thē his conuenaunt.

¶ The.xxvii. Chapter.

One thing haue I desired of the lord, whiche I will requyre: euen that I maye dwell in the house of the lorde all the dayes of my lyfe to beholde the fayre beauty of the lorde and to viset his temple. ¶ The.xxviii. Chapter.

Pluck me not awaye with the vngodly and wycked doers, whiche speake frēdly to their neighboures, but ymagine myschefe in their hertes. Rewarde them accordyng to the wyckednesse of their owne inuentions. Recōpence them after the worcke of their handes, paye theim that they haue deserued. For they regarde not in theyre mynde the worckes of the lorde, nor the operations of his handes, therfore shall he breake them downe, and not buylde them vp.

The.xxxii. Chapter.

Blessed is he whose vnryghteousnes is forgeuen, and whose synne is couered. Blessed is that man, vnto whome the lorde imputeth no synne, and in whose spyrete there is no gyle.

The.xxxiii. Chapter.

The lorde bringeth the counsaile of the hethen to nought, and maketh the deuises of the people to be of none effecte, and casteth oute the counseyles of princes.

There is no kinge that can be saued by the multitude of an hoofte, neyther is anye myghtye man deip-

deliuered by moche strenght. A horse is counted but a vaine thinge to saue a man, neyther shall he delyuer any man by his greate strenght. Beholde the eye of the lorde is vpon them that feare him, and vpon them that put their trust in hys mercy. To delyuer their soules from deathe, and to fede them in tyme of dearth.

The .xxxiiii. Chapter

I wyll alwaye geue thankes vnto the lorde, his prayse shall euer be in my mouthe.

The aungel of the lorde tarieth rounde about them that feare him, and delyuereth them. O taste and se, howe gratious the lorde is, blessed is the manne that trusteth in hym. O feare the lorde, ye that be his sainctes for they that feare hym, lacke nothinge.

what man is he that lusteth to lyue, and wolde faine se good dayes? Kepe thy tonge frome euyll, and thy lyppes, that they speake no gyle. Eschue euyll and do good, seke peace and ensue it.

The eyes of the lorde are ouer the ryghteous, and his eares are open vnto their prayers. The countinaunce of the Lorde is agaynste them that do euyll, to rote out the remembraunce of them from the earth, The righteous crye, & the lorde heareth them, & deliuereth them out of all their troubles. The lorde is nye vnto them, that are of a contrite herte, and wyll saue suche as be of an humble spyrete. Greate are the troubles of the ryghteous, but the lord deliuereth him out of all. He kepeth all hys bones, so that not one of them is broken.

The .xxxv. Chapter.

I putte on sacke clothe, and humbled my soule with fastynge: and my prayer shall retourne in to my owne bosome.

The .xxxvii. Chapter.

wycked

Wycked doers ſhalbe roted oute, and they that patiently abyde the lorde, theſe ſhall inherite the lande. Yet a lytle whyle, and the vngodly ſhalbe cleane gone, thou ſhalte loke after his place: and he ſhalbe awaye. But the meke ſpirited ſhall poſſeſſe the earthe, and ſhalbe refreſhed in the multitude of peace.

A ſmall thinge that the righteous hath, is better then great richeſſe of the vngodly.

I haue bene yonge, and nowe am olde, and yet ſaw I neuer the righteous forſaken, nor his ſeede beggyng theyr breade.

The mouthe of the righteous is exerciſed in wyſdome, and his tounge wylbe talkynge of iudgement.

I my ſelfe haue ſene the vngodly in greate power, and floriſhyng lyke a grene baytree: I went by, and lo, he was gone, I ſoughte hym, but his place coulde no where be founde.

¶ The.xxxviii. Chapter.

There is no health in my fleſhe. And there is no whole parte in my bodye.

The.xxxix. Chapter.

Verely euery man liuynge is altogether vanitie, for man walketh in a vaine ſhadowe, and diſquieteth him ſelfe in vayne, he heapeth vp richeſſe, and cannot tell who ſhall gather them.

The.xli. Chapter.

Bleſſed is he that conſidereth the poore, and neady, the lord ſhall deliuer him in the time of trouble.

¶ The.xliiii. Chapter.

I will not truſt in my bow it is not my ſweard that ſhall helpe me, but it is thou that ſaueſt vs frō our enemyes, and putteſt them to cōfuſion that hate vs.

For thy ſake alſo are we kylled all the day long.

and

and are contented as shepe appointed to be slaine.

The.xlv.Chapter.

Thou haste loued ryghteousnes, and hated iniquitie, wherfore god, euen thy god, hath anointed the with the oyle of gladnesse aboue thy felowes.

The.xlix.Chapter.

The wyse men dye and perishe together as well as the ignozant and foolysshe, and leue their riches for other.

Be not thou afrayed though one be made riche or yf the glozye of his house be increased, for he shall carye nothynge awaye with hym, when he dieth, neyther shall his pompe folowe him.

The.l.Chapter.

OUr god shall come, & shall not kepe silence, there shall go before him a consumyng fyre, and a mightye tempeste shalbe stered vp rounde aboute hym, he shall call the heauen from aboue, and the earthe that he maye iudge his people.

Offer vnto god thankesgeuyng, and paye thy vowes vnto the most hyest.

But vnto the vngodlye sayde god, why doest thou preache my lawes, and takest my cõuenaunt in thy mouthe?

The.li.Chapter

The sacrifice of god, is a troubled spyrete, a broken and a contrite herte, o god, shalt thou not despise.

Beholde, I was shapen in wickednes, and in synne hath my mother conceaued me.

The.lii.Chapter.

THe righteous also shall se this, and feare, & shall laugh him to scorne. Lo, this is the mã that toke not god for his strenghte, but trusted vnto the multitude of his riches, and strengthed him selfe in his wyckednes.

The.liv.Chapter.

The.lv. Chapter.

He layd his handes vpon suche as be at peace with him, and he brake his couenaunt. The wordes of his mouth were softer then butter, hauyng warre in his hart, his wordes were smother then oyle, and yet be they very swearedes.

The.lviii. Chapter.

The righteous shal reioyse when he seeth the vengeaunce, he shall washe his footesteppes in the bloude of the vngodly.

The.lxii. Chapter.

If riches increase, set not your hart vpon the. Thou rewardest euery man accordyng to his worke.

The.lxvi. Chapter.

I wyll go into thy house with brent offeringes and wyll paye thee my vowes whiche I promised with my lippes and speake with my mouthe whan I was in trouble.

The.lxix. Chapter.

I wepte and chastened my selfe with fastinge and that was turned to my reproche, I put on a sackcloth also, and they iested vpon me. They that sytte in the gate, speake agaynste me, and the dronkardes make songes vpon me.

The.lxxi. Chapter.

O what great troubles and aduersities haste thou shewed me: and yet diddest thou turne and refreshe me: yea, and broughtest me from the depe of the earthe agayne. Thou haste broughte me to great honoure, and comforted me on euery syde.

The.lxxvi. Chapter.

Promise vnto the lorde your god, and kepe it.

The.lxxix. Chapter.

O Remembre not oure olde synnes, but haue mercie vpon vs, and that soone, for we are come to great miserie.

The.lxxx.Chapter.

THou fedest them with the breade of teares, and geuest them plenteousnesse of teares to drynke. The.lxxxi.Chapter.

MY people wolde not heare my voyce, and Israell wolde not obeye me. So I gaue them vp vnto theyr owne heartes lust, and lette them folow their owne ymaginacions.

The.lxxxiiii.Chapter.

I had rather be a doore keper in the house of my god, then to dwell in the tentes of vngodlynesse. The.lxxxix.Chapter.

BVt yf his chyldren forsake my lawe and walke not in my iudgementes, yf they breke my statutes, and kepe not my commaundementes I wyl viset theyr offences with the rod, and their synnes with scourges.

What man is he that lyueth, and shall not see death?

The.xc.Chapter.

A Thousande yeares in thy syghte, are but as yesterdaye.

The dayes of our age are thre score yeares, & ten and though men be so stronge that they come to four scoure yeares, yet is theyr strength then but laboure and sorowe, so soone palleth it awaye, and we are goen.

The.xci.Chapter.

HE shall geue his aungels charge ouer thee, to kepe the in all thy wayes. They shal beare the in theyr handes, that thou hurt not thy foote agaynst a stone.

The.xcii.Chapter.

WHen the vngodlye are grene as the grasse, and when all the workes of wyckednesse doe florishe, then shall they be destroyedde for euer.

Blessed

The.xcviii.Chapter.

BLessed is the man whome thou chastenest O lorde.

The.xcvii.Chapter.

THere shall go a fyre before hym, and burne his enemies on euery syde.

O ye that loue the lorde, se that ye hate the thinge whiche is euyll. The lorde preserueth the soules of his sayntes, he shall deliuer them, from the hande of the vngodly.

The.Ci.Chapter.

WHoso priuelye slaundereth his neyghboure him wyll I destroye.

There shall no disceatefull personne dwell in my house, he that telleth lyes, shall not taryein my sight.

The.Cii.Chapter.

I Haue eaten alshes as it were breade, and myngeled my drynche with wepyng.

My dayes are gone lyke a shadowe, and I am wythered lyke grasse.

Thou lorde, in the begynnynge haste layde the fundation of the earthe, and the heauens are the worcke of thy handes, they shall periche, but thou shalte endure: they all shall waxe olde, as dothe a garment, and as a vesture shalte thou chaunge them, and they shalbe chaunged. But thou arte the same, and thy yeares shall not fayle.

The.Ciii.Chapter.

THe mercifull goodnesse of the Lorde, endureth forever and euer, vpō them that feare him, & his righteousnes vpon chylders chyldren.

The.Ciiii.Chapter.

HE bryngeth forth grasse for the cattel, and grene herbe for the seruice of menne, that he maye brynge foode out of the earth, and wyne that maketh gladde the herte of man, and oyle to

make

make him a cheareful countenaunce, and hyeade to strength mans herte.

Man goeth forth to his worke, and to hys labour vntill the euenyng.

The.civ.Chapter.

TOuche not myne annointed, and do my prophetes no harme.

The.cvi.Chapter.

BLessed are they that alwaye kepe iudgement and do righteousnesse.

The.cix.Chapter.

HYs delite was in cursyng, and it shall happen vnto hym: he loued not blessynge, therfore shall it be farre from hym.

My knees are weake thorow fasting, my flesh is dryed vp for want of fatnesse.

The.cxi.Chapter.

THe worckes of his handes are verite and iudgement, all his commaundementes are true.

The feare of the lorde is the beginning of wisdome, a good vnderstandynge haue all they, that do thereafter.

The.cxii.Chapter.

A Good manne is mercifull and lendeth, and wyll guyde his wordes with discrecion.

He hath sparcled abrode, and geuen to the poore and his righteousnesse remayneth for euer, his horne shalbe exalted with honoure.

The.cxiii.Chapter.

HE taketh vp the simple out of the dust, and lyfteth the poore out of the myre. That he maye set hym vp the princes, euen with the princes of his people.

The.cxviii.Chapter.

IT is better to trust in the Lorde, then to put any confidence in man. It is better to

truste in the lorde, then to put anye confidence in princes.

The.cxix.Chapter.

BLessed are those that be vndefyled in the waye: and walke in the waye of the lorde. Blessed are they that kepe his testimonies, & seke him with there hole herte. For they whiche do no wyckednesse, walke in his wayes.

It is good for me, that I haue bene in trouble that I maye learne thy statutes. The lawe of thy mouthe is dearer vnto me, then thousandes of golde and syluer.

O howe swete are thy wordes vnto my throte: yea, swetter then hony vnto my mouthe.

Thy worde is a lanterne vnto my fete, and a lyghte vnto my pathes.

My soule is alwaye in my hande.

when thy worde goeth forthe, it geueth lyghte and vnderstandyng euen to the symple.

The.cxx.Chapter.

WHat reward shalbe geuen vnto the thou false tonge? euen mighty and sharpe arowes with hoote burnynge coles.

They that sowe in teares, shall repe in ioye, he that now goeth in his waye weppyng and beareth forth good seede, shall doutles come agayne with ioye, and brynge his sheaues with him.

The.cxxvii.Chapter.

EXcepte the lorde buylde the house, they? labour is but lost that buylde it. Except the lorde kepeth the cytie, the warche manne waketh but in vayne.

The.cxxviii.Chapter.

THoughe the lorde be hye, yet hathe he respect vnto the lowlye: as for the proude he beholdeth him a farre of.

whe-

The.cxxxix. Chapter.

WHether shall I go then from the spyrete, or whether shall I go then from thy presence, yf I clyme vp into heauen thou arte there, yf I go downe into hell, thou arte there also, yf I take the wynges of the morenynge and remaine in the vttermoste partes of the sea, euen there also shall thy hande leade me, & thi right hande shal hold me.

The.cxl. Chapter.

A Man full of wordes shall not prosper vpon the earthe.

The.cxli. Chapter

SEt a watche O lorde, before my mouth and kepe the doore of my lyppes.

The.cxlii. Chapter.

I Cried vnto the O lorde, and sayd: thou art my hope, & my portion in the lande of liuing.

The.cxliii. Chapter.

ENter not into iudgement with thy seruant, for in thy syghte shall no manne lyuynge be iustified.

The.cxlv. Chapter.

THe lorde is louinge vnto euery man, and his mercy is ouer all his workes.

The lorde is nye vnto all them that call vpon him, yea all suche as call vpon him faithfully.

The.cxlvi. Chapter,

OPut not youre truste in princes, nor in anye chylde of man, for there is no helpe in them.

The.cxlvii. Chapter.

HE hathe no pleasure in the strengthe of an horse, neyther delyteth he in anye mans legges, but the lordes despyte is in theym that feare him, and put their truste in his mercy.

¶ The Prouerbes the fyrst Chapter.



The feare of God is the begynning of wysedome, but foles despise wisedome and instruccion.

My sonne, consent not vnto synners yf they entice thee, and saye come with vs.

In vayne is the net layd forth before the brydes eies.

I haue called, and ye refused it, I haue stretched out my hande, and no man regarded it, but all my counsels haue ye despised, and set my corrections at naught.

The.ii. Chapter.

Walke thou in the waye of suche as be vertuous, kepe the pathes of the righteous.

The.iii. Chapter.

Let mercye and faythfulnes neuer go from thee, bynde them about thy necke and wryte them in the tables of thy hearte: so shalte thou fynde fauoure and good vnderstandynge in the syght of god and men.

Be not wyse in thyne owne conceyte.

Whome the lorde loueth, hym he chasteneth, and yet delyteth in him, euen as a father in his owne sonne.

All the thynges that thou canst desyre are not to be compared vnto wysedome.

Withdrawe no good thynge from them that haue nede, so long as thyne hande is able to do it.

Saye not vnto thy neyghboure, go thy waye, and come agayne, tomorowe wyll I geue thee, where as thou hast nowe to geue hym.

The

The.iiii.Chapter.

The chiefe poynt of wysedome is, that thou be wyllyng to obteyne wysedome, and before all thy goodes to get the vnderstandyng.

Take fast holde of doctrine, and let her not go, kepe her, for she is thy lyfe.

Put awaye from thee a froward mouthe, and let the lyppes of slaunder be far from the.

The.v.Chapter.

The lyppes of an harlot are a droppyng hony combe, and her throte is more glysterynge then Oyle. But at the laste she is as bitter as wormewood, her tonge as sharpe as a two edged swearde.

The.vi.Chapter.

Go to the Emmet thou sluggarde, consider her wayes, and learne to be wyse. She hath no guide nor ouerseer, nor ruler, yet in the sommer she prouideth her meate, and gathereth her foode togyether in the harueste.

These syxe thynges doth the lorde hate, and the seuenth he vterly abhorreth. A proude looke, A lying tongue, handes that shedde innocente blonde, an heart that goeth about with wicked ymaginacion, feete that be swift in running to do mischiefe. A false witnes that bryngeth vp lyes. And suche one as soweth discord among brethre.

An harlot wyll make a manne to begge his breade.

Maye a man take fyre in his bosome, and his clothes not be brente? Or can one go vpon hoote coales, and his feete not be hurte? Euen so, who so euer goeth into his neyghbours wyfe, and toucheth her, cannot be vnguilty.

The.viii.Chapter.

They that seke me early, shall fynde me.

The.ix.Chapter.

REpꝛoue not a ſcoꝛner, leſt he owe the euyll wyll, but rebuke a wyſe manne, and he wyll loue the.

Stolen waters are ſwets, and the bꝛeade that is pꝛiuely eaten, hath a good taſte.

The.x. Chapter.

A wiſe ſonne maketh a glad father, but an vndiſcrete ſon is an heuineſſe vnto his mother.

Treaſures that are wyckedly gotten, pꝛofyte nothing, but righteouſnes deliuereth from death.

A wyſe man wyl' receyue warnynge.

Loue couereth the multitude of ſynnes.

He that refuſeth to be reſourmed, deſceyueth himſelfe.

Where moche bablynge is, there muſt nedes be offence, and he that refraineth his lyppes is wiſe.

An innocent tonge is a noble treaſure.

As vineger is to the tethe, and as ſmoke is vnto the eyes, euen ſo is a ſlouggy the perſon to them that ſendeth him forth.

The.xi. Chapter.

Where no good counſayle is, there the people decaye, but where as many are that can geue coũſayle, there is wealthe.

He that is ſuretye for a ſtraunger hurteth hymſelfe, and he that medleth not with ſuretyshyppe is ſure.

A fayre woman without diſcrete maners, is like a rynge of golde in a ſwynnes ſnoute.

Some man geueth out his goodes, and is the rycher, but the nygarde hauyng ynoughe wyll departe from nothinge, and yet is euer in pouertie.

He that is lyberall in geuynge ſhall haue plentye.

Whoſo hoordeth vp his corne, ſhalbe curſed amonge the people, but bleſſynge ſhall lyghte vpon his head that geueth foode.

The.xii. Chapter.

Whoso loueth wysdome wylbe content to be reformed: but he that hateth to be reproued is a foole.

Euery man shall enioye good, accordyng to the fruite of his mouthe, and after the workes of his handes shall he be rewarded.

The.xiii. Chapter.

He that kepeth his mouthe, kepeth his life, but whoso openeth his lippes to euyll, destroyeth himselfe.

Some menne are ryche, thoughe they haue nothinge, againe, some men are poore hauyng greate ryches.

Wayfelye gotten goodes are sone spente, but they that be gathered together with the hande shall encrease.

He that thynketh scorne to be reformed commethe to pouertie, and shame: but who so regardeth correccion, shall come to honoure.

He that spareth the rodde, hateth his sonne, but whoso loueth him, chasteneth him by tymes.

The.xiiii. Chapter.

Se that thou medle not with a foole, in whom thou perceyuest to be no knowledge.

There is a waye whiche some men thynke to be righte, but the ende therof leadeth vnto deathe.

The poore is hated euen of his owne neyghbours, but the ryche hath many frendes.

The encreasle and prosperitie of the commens is the kinges honoure, but the decaye of the people, is the confusion of the prince.

A merye herte is the lyfe of the body, but rancoure consumeth away the bones.

He that doth a poore man wronge blasphemeth his maker, but whoso that hath pitie of the poore doth honoure vnto God.

The.xv.Chapter.

A soft answere putteth doune displeasure, but froward wordes prouoke vnto anger.

A merye hearte maketh a cherefull countenaunce, but an heuy hearte compelleth a man to syghe.

Better is a lytle with the feare of the Lorde, then great treasure with sorowe.

Better is a messe of potage with loue, then a fat Oxe with euell wyll.

who so hateth rewardes shall lyue.

The.xvi.Chapter.

BEtter it is to haue a lytle thinge with righteousnesse, then greate rentes wrongfully gotten.

It is a great abhominacion when kynges are wycked, for a kynges seate shoulde be holden vp with righteousenes.

The kynges displeasure is a messenger of death, but the cherefull countenaunce of a kynge is lyke, and his louyng fauoure is as the eueninge dewe.

He that is a bable of his tongue, maketh diuision amonge princes.

The.xvii.Chapter.

WHoso laugheth the poore to scorne, blasphemeth his maker, and he that is glad of a nother mans hurte, shall not be vnpunyshed.

One reasole onelye doeth more good to hym that hathe vnderstandyng, then a.C.stripes to a foole.

whosoeuer rewardeth euel for good, the plage shall not departe from his house.

He is a frende that alwaye loueth, and in aduersitie a man shall knowe who is his brother.

who so promiseth by the hande, and is suerty for his neyghboure, he is a foole.

The

The.xviii.Chapter.

The wordes of a slaunderer are very woundes, and go thorowe vnto the innermoste partes of the body.

The name of the lorde is a strong castell, the righteous flyeth vnto it, and is in sauegarde.

He that geueth sentence in a mater before he heare it, is a fole, and worthy to be confounded.

Liberalitie bringeth a man to honoure, and worshippe, and setteth hym amonge greate men.

Death and lyfe are in the instrumente of the tongue, and they that loue it, shal enioy the frute therof.

Whoso fyndeth a good wyfe, fyndeth a good thynge, and receyueth a wholsome benefite of the Lorde.

The.xix.Chapter.

Ryches maketh many frendes, but the poore is forsaken of his neyghbour.

A wyse man can put of displeasure, and it is his honour to let some faultes passe.

A braulyng wyfe is lyke the top of an house, where thorow it is euer droppyng.

A discrete woman is the gyfte of god.

The.xx.Chapter.

Wyne maketh a manne to be scornefull, and stronge drynke causeth a man to be vnquiet: whoso delyteth therin shall neuer be wise.

The kyng ought to be feared as the roryng of a lyon, whoso prouoketh hym vnto anger, offendeth agaynste his owne soule.

A slouthful body wyl not go to plowe for cold of the wynter, therfore shall he go a beggyng in sommer, & haue nothyng.

Many there be that wolde be called good doers, but where shall one fynde a true faythfull manne?

who can saye, my heart is cleane, I am innocēt from sinne?

Delite not in slepe, leaste thou come to pouertie.

Take his garmente that is suerty for a straunger, and take a pledge of him for the vnknowen mannes sake.

To him that cursoneth flatering lyppes, ioyne not thy selfe.

whoso curseth his father and mother, his light shalbe put out in the myddest of darkenesse.

The heritage that commeth to hastelye at the fyrst, shall not be prayse̅d at the ende.

It is a snare for a man to deuoure that whiche is holy, and after the vowe to turne to thyne owne vse the thyng thou hast vowed.

Mercye and faythfulnes preserue the kynge, and with louyng kyndnes his seate is holden.

The .xxi. Chapter.

THe kynges hart is in the hande of the lord, lyke as are the ryuers of water: He maye turne it whithersoeuer he wyll.

To do righteousnes and iudgemente is more acceptable to the lorde, then sacrifice.

whoso stoppeth his eares at the crying of the poore, he shall crye hymselfe and not be hearde.

He that hath pleasure in banckettes, shalbe a poore man.

whoso deliteth in wyne and delicates, shal not be ryche.

It is better to dwell in the wyldernesse, then with a chydynge and angry woman.

whoso kepeth his mouthe and his tongue, the same kepeth his soule from troubles.

The horse is prepared agaynste the daye of battayle, but the lorde geueth victory.

The

The.xxii.Chapter.

The ende of lowlinesse and the feare of god, is riches, honoure, prosperitie and healthe.

Teache a chylde in his youthe what waye he shoulde go, for he shall not leaue it when he is olde.

whoso doeth a poore man wrong to encrease his owne ryches, and geueth vnto the ryche to pleasse hym, at the laste commeth to pouertie hymselfe.

The.xxiii.Chapter.

Take not ouer greate trauayle and labour to be ryche, beware of lyche a purpose. why wylte thou sette thyne eye vpon the thynge, whyche sodeynelye vanisheth awaye: for ryches make themselues wynges, and take theyr flyght lyke an Egle into the ayer.

Kepe no companye with wyne bybbers and ryotous eaters of flesshe, for suche as be dronkardes and ryotous shall come to pouertie, and he that is geuen to muche slepe, shall go with a ragged coate.

Who hathe woo? who hath sorowe, who hath strife? who hath braulynge? and who hath woundes without a cause? or who hath redde eyes? euen they that be euer at the wyne, and seeche excesse. Loke not thou vpon the wyne, howe redde it is, and what a colour it geueth in the glasse, it goeth downe softlye, but at the laste it byteth like a serpent, and stingeth as an adder.

Wylt thou eate hony and the swete hanye combe, because it is good and sweete in thy mouth; euen so shall knowledge of wysdome be vnto thy soule, allone as thou hast gotten it.

A iuste man falleth seuen tymes, and ryseth vp

by agayne: but the vngodly fall into wickednes.

Reioyse not thou at the fall of thyne enemye, and let not thyne hearte be glad̄e when he stombleth, leste the Lorde (when he seeth it) be angrye and turne his wrath from hym vnto the.

The.xxv. Chapter.

PUt not forth thy selfe in the presence of the kynge, and prese not into the places of great men: Better it is that it be sayde vnto the, come vp hether, then thou to be put lower in the presence of the prince whome thou seest with thyne eyes.

withdrawe thy foote from thy neighbours house, lest he be werye of the, and so abhorre thee.

Yf thyne enemy honger, fede hym, yf he thyrst gyue hym drynke, for so shalt thou heape coales of fyre vpon hys heade, and the lord shal reward the.

Lyke as it is not good to eate to moche hony, euen so he that wyll searche out hys thynges, is lyable to heuy for hym.

The.xxvi. Chapter.

Geue not the foole an answere after his foolishnes, leaste thou become lyke vnto hym, but make the foole an answere to his foolishnes, leste he be wyse in his owne conceyte.

The.xxvii. Chapter.

LEt a nother man prayse thee, and not thyne owne mouth, yea, other mennes lippes, and not thyne.

An open rebuke is better then a secrete loue.

Better is a frende at hande, then a brother farre of.

The.xxviii. Chapter.

HE that by vsury and vniuste gaynes gathereth ryches, he shall laye them in hope for a man that wyll pitie the poore.

He

He that turneth awaye his eare from hearyng the lawe, his prayer shall be abhominable.

He that hydeth his synnes, shall not prospes but whoso knowlegeth them, and forsaketh them shall haue mercye.

Lyke as a roaryng Lyon, and an hungrye beare, euen so is an vngodly prince ouer the poore people.

where the prince is without vnderstanding, there is greate oppression and wronge, but yf he be suche a one as hateth couetousnesse, he shall longe raygne.

He that maketh to muche haste to be ryche, shall not be vngylty.

He that geueth vnto the poore, shall not lacke, but he that turneth away his eyes from suche as be in necessitie, shall suffre great pouertie himselfe.

The.xxix.Chapter.

With true iudgement the kynge setteth vp the lande, but yf he be a man that oppresseth the people with gatheringes, he turneth it vpside downe.

when the vngodly come vp, wickednes encreaseth, but the righteous shall se theyr fall.

when the worde of god is not preached, the people perishe.

He that delicately bryngeth vp his seruaunt euen a chylde, shall make hym his master at length.

The.xxx.Chapter.

All the wordes of god be pure and cleane.

Put thou nothyng vnto hys wordes, leaste he reproue thee, and thou be founde a lyar.

Remoue fro me vanitie and lyes, geue me neither pouertie, nor ryches, onelye graunte me a necessarye liuyng, least yf I be full, I denye the, and saye, who is the Lorde. And leaste I beynge constrayned thorowe pouertie fall vnto stelynge,

and

and take the name of my Lorde god in vayne.

There be three thynges that are neuer satisfyed, yea foure thynges sayeth neuer whoo. The graue, a womans wombe cloied, and the earthe that hath neuer water ynough. As for fyre it sayeth neuer whoo.

There be three thynges to hye for me, and as for the fourth that passeth my knowlege.

The waye of an Egle in the ayer, the waye of a serpent ouer a stone, the waye of a shippe in the sea, and the waye of a man with a yonge woman.

Thorowe three thynges the earthe is disquieted, and the fourth maye it not beare. Thorowe a seruaunt that beareth rule. Thorowe a foole that hath to muche breade. Thorow a wyfe worthy hatred when she is maryed. And thorowe an handemayden, that is heyre to her maystres.

The .xxxi. Chapter.

O My beloued sõne, geue not ouer thy strẽgth and wayes vnto women: whiche are the destruction euen of kynges.

O Iamuel, it is not for kynges, it is not (I say) for kynges to drinke wyne, nor princes stronge drinke (for there is no secrete where dronkennes raygneth,) leste they beyng dronken forgette the lawe, and peruerte the iudgemente of all poore mennes chyldren. Geue strong drinke vnto suche as are condempned to death, and wine vnto thole that mourne, that they maye drynke it, and forget their misery and aduersitie as for fauoure, it is discrete kull, and beautie is a payne thynge.

The

The booke of the preacher the firſt Chapter.



LL floudes runne into the ſea, and yet is the ſea it ſelfe not fylled: for loke vnto what place the waters runne, there then come the flowe agayne. All thynges are ſo harde to be knowen, that no man can expreſſe them.

There is no newe thynge vnder the ſunne.

where muche wyſedome is, there is alſo greate trauayle and diſquietnes, and the more knowlege a man hath, the more is his care.

The.ii. Chapter.

The wyſe manne dyeth as wel as the foole.

what gathereth a manne of all the laboure and trauayle of his mynde that he taketh vnder the ſunne, but heuineſſe and ſorowe, and diſquietneſſe all the dayes of his lyfe?

The.iii. Chapter.

SO I perceyued that there is nothyng better for a man, then to be merye, and to do well as long as he lyueth.

The.iiii. Chapter.

I Iudged thoſe that are deade more happye then thoſe that be alyue, yea hym that is yet vnborne to be better at eaſe then they bothe, becauſe he ſeeth not the miſerable worckes that are done vnder the ſunne.

woo is hym that is alone, for yf he fal he hath not another to helpe hym vp.

The.v. Chapter.

IF ỹ make a vowe vnto god, be not ſlacke to performe it. Is for folyſhe vowes he hathe

no

no pleasure in them. Yf thou promyse any thinge paye it, for better it is that thou make no vowe, then that thou shuldest promise and not paye.

He that loueth money wyll neuer be satisfyed with money: And who so delyteth in riches, shall haue no profyte therof.

Like as he came naked out of his mothers wõbe so goth he thether agayne, and carieth nothynge awaye with him of all his labour.

¶ The.vii. Chapter.

A Good name is more worthe, then precious oyntement.

It is better to go into an house of mournynge, then into an banchettyng houle.

Better it is to consydre the ende of a thyng, then the begynning.

Vse well the tyme of prosperite, and remember the tyme of myslortune.

Be thou neither to righteous, nor ouer wyse that thou perishe not, be neither to vnrighteous also nor to foolishe least thou dye before thy time.

There is not one iust vpon earth that doeth good and synneth not.

The.viii. Chapter.

BEcause that euell workes are not hastely vnished, the hearte of manne gyueth hym selfe to wyckednesse.

The.ix. Chapter.

THey that be lyuing, knowe that they shall dye, but they that be dead, know nothyng: neyther deserue they any more. For theyre memoriall is forgotten, so that they be neither loued, hated, nor enuyed: neyther haue they any more parte in the worlde in all that is done vnder the sunne.

whatsoeuer thou takest in hande to do, that do with all thy power. For in the graue ỳ thou goest vnto, there is neyther worcke, counsayle, knowlege

ledge, nor wysdome.

For a man knoweth not his tyme, but lyke as the fyshe are taken with the angle, and as the byrdes are caught with the snare, euen so are men taken in the perilous tyme, when it commeth sodenly vpon them.

The.x. Chapter.

A Babler of his tongue is no better then a serpent that stingeth without hyssyng.

woo be vnto ther, o thou lande, whose king is but a chylde, and whose princes are early at theyr bankettes. But well is thee o thou lande, whose kynge is come of nobles, and whose princes eate in due season, For necessitie, and not for lust.

wishe the kyng no euell in thy thoughte, and speake no hurte of the ryche in thy preuye chambre, for a byrde of the ayre shall betraye thy voyce, & with her fethers shal she bewrayethy wordes.

The.xi. Chapter.

When the tree falleth, whether it be toward the South or North in what place so euer it fall there it lyeth.

¶ The booke of wysdome the fyrste Chapter.



Wysedome shall not entre into a frowarde soule, nor dwel in the body that is subdued vnto synne.

The mouth that speaketh lyes, slayeth the soule.

The.ii. Chapter.

Thorowe enuy of the deuel came death into the worlde.

The.iii. Chapter.

Glorious is the fruite of good labour, and ſ roote of wiſdome ſhall neuer fade awaye.

The.iiii.Chapter.

AGe is an honourable thynge, neuertheles it ſtandeth not onely in the length of time, nor in the multitude of yeares, but a mans wiſedom is the graye heare, and an vndefiled lyfe is the olde age.

The.v.Chapter.

THe righteous ſhal lyue for euermore, their reward alſo is with the lorde, and their remembraunce with the hyghe ſte.

The.vi.Chapter.

MErcy is graũted vnto the ſymple, but they that be in auctorite ſhalbe ſore punyſhed.

The kepyng of the lawe is perfection, and an vncorrupt lyfe, maketh a man familier with god.

The multitude of the wyſe, is the welfare of the worlde, and a wyſe kinge is the vpholdyng of the people.

The.vii.Chapter.

WYſedome is the breth of the power of god, and a pure cleane expreſſynge of the cleareneſſe of almighty god.

God loueth no man, but him, in whome wyſedome dwelleth.

The.ix.Chapter.

A Mortall and corruptible bodye is heauy to the ſoule, and the earthlye manſion kepeth downe that vnderſtandynge that muſeth vpon many thinges.

The.xi.Chapter.

LIke wherewithall a manne ſynneth, by the ſame alſo ſhall he be punyſhed.

Thou haſt ordered all thinges in meaſure numbre and weighte.

The.xii.Chapter.

where

Where as thou doest but chasten vs, thou pu nyshest oure enemies dyuers wayes, to the intent that when we punyshe we should remember thy goodnes, & when we our selues are punyshed to put oure trust in thy mercye.

The.xiii.Chapter.

By the greatnesse and bewte of the creature, the maker therof maye plainely be knowen.

The.xiiii.Chapter.

Accursed is the ydoll that is made with handes yea both it, and he that made it.

The.xvi.Chapter.

It was neither herbe nor plaster that restored them to health, but thy worde o Lorde, which healest all thynges. It is thou o Lorde, that hast power of life and death, thou leadest vnto depthes dore, and bringest vp againe.

The.xvii.Chapter.

IT is an heauy thinge, when a mannes owne conscience beareth recorde of his wickednes, and condemneth him. And whyle a vexed and a wounded conscience, taketh euer cruell thinges in hande.

¶ The boke of Jesus the sonne of Sirach. the firste Chapt.



The feare of the Lorde is the rote of wisedome, & his braūches are longe life.

The.ii.Chapter.

LIke as golde and siluer are tryed in the fire, euē so are acceptable men in the furnace of aduersitie.

Better it is for vs to fall into the handes of the lorde,

them into the handes of men: for his mercye is as great as hymselfe.

The. iii. Chapter.

HOnoure thy father in dede, in woorde, and in all pacience, that thou mayest haue gods blessyng and his blessyng shall abyde with thee at the last.

The greater thou art, the more humble thy selfe in all thynges: and thou shalt fynde fauoure in the sighte of god.

Seeke not oure the thinges that are aboue thy capacitie, and searche not the grounde of such thynges as are to mightie for thee, but loke what god hath commaunded thee, thynke vpon that alwaye, and be not curious in manye of his woorkes. For it is not nedefull for thee to see with thine eyes the thynges that are secrete. Make not thou to muche searches in superfluous thynges, and be not curious in many of his woorkes, for manye thynges are shewed vnto thee alreadye, which be aboue the capacitie of men. The mediyng with suche hath begyled many a man, and tãgled their wittes in vanitie. Nowe, he that loueth perell shall periche therein.

God hath respecte vnto hym that is thankful, he thynketh vpon hym, agaynst the tyme to come so that when he falleth, he shall fynde a stronge holde.

The. iiii. Chapter.

CAst not thyne eyes aslyde from the poore for any euell wyll, that thou geue hym none occasion to speape euel by thee. For yf he complaine of thee, in the bytternesse of his soule, his prayer shalbe hearde, euen he that made hym shall heare hym.

My sonne, make muche of tyme, eschewe the thyng that is euell, and for thy lyfe shame not to

saye

saye the trueth. For there is a shame that bryngeth synne, and there is a shame that bryngethe worshippe and fauoure.

Be not hastye in thy tounge, neyther slacke and negligent in thy worckes.

Let not thyne hande be stretched out to receyue, and shutte whan thou shuldest geue.

The.v. Chapter.

BEcause thy sonne is geuen the, be not therfore without feare neyther heape one synne vpon another: And saye not: tusshe, the mercye of the lorde is great, he shall forgeue me my synnes, be they neuer so many. For like as he is mercyful, so goeth wrath from hym also, and his indignacio commeth downe vpon synners.

Make no taryng to turne vnto the Lorde, and put not of from daye to daye, for sodenly shal his wrathe come, and in the tyme of vengeaunce he shall destroye thee.

Be swyfte to heare, but slowe and pacient in geuyng answere.

The.vi. Chapter.

HOlde frendshippe with many, neuertheles haue but one counceller of a thousande.

Yf thou gettest a frende proue hym fyrste, & be not hasty to geue hym credence. For some man is a frende but for a tyme, and wyll not abyde in the daye of trouble. And there is some frende that turneth to enemicie, and taketh part agayns the, and yf he knowe any hurte by thee, he telleth it out. Agayne some frende is but a companyon at the table, and in the daye of nede he continueth not. But a sure frende wyll be vnto thee, euen as thy owne selfe, and deale faythfully with thy householde folke. Yf thou suffer trouble and aduersitie he is with the, and hydeth not hymselfe from the. A faythfull frende is a strouge de-

fence

kence, who so findeth suche a one, findeth a tres sure. A faithfull frende hath no peare, the weyghte of golde and siluer is not to be compared to the goodnes of his faieth. A faithfull frende is a medicine of life, and they that feare the Lord shal fynde him.

The.vii.Chapter.

BInd not.ii.sinnes together, for in one sinne shalt thou not be vnpunished.

Vse not to make anie manner of lye, for the customes therof are not good.

Geue not ouer thy frende for any good, nor thy faithful brother for the best golde.

Loue a discrete seruaunte as thine olde soule, defraude him not of his libertie, nether leaue him a poore man.

If thou haue daughters, kepe their bodies, and shewe not thy face cherfull towarde them. Marry thy daughter, and so shalt thou performes weighty matter, but gyue hir to a manne of vnderstandynge.

Feare the Lorde with all thy Soule, and honoure his prieftes, giue them their portion of the firste fruites, and encrease of the earth, like as it is commaunded the.

Be liberall vnto al men liuinge, yet let not, but do good, euen vnto them that are dead.

The.viii.Chapter.

Golde and siluer hath vndone many a man, and the hertes of kinges hath it made to fal.

Lende not vnto him that is mightier then thy selfe, if thou lendest him, count it but lost.

Be not surety aboue thy power, if thou be, then thinke surely to pay it.

The.ix.Chapter.

Turne away thy face from a beutiful womā, and lobe not vpon the fairenes of hir. Many a manne hathe perished therowe the beautye

of

of women. For thorowe it the desire is kindeled as it were a fire.

Forsake not an olde frende, for the newe shall not be like him. A newe frende is newe wine, lette him be olde, and thou shalte drincke him with pleasure.

Let all thy talkinge be in the commaundemẽtes of the hiest.

The.x. Chapter.

As the judge of the people is him selfe, euen so are his officers: and loke what manner of manne the ruler of the citie is, such are they that dwell within also.

Remembre no wronge of thy neighboure:
why art thou proude, o thou earth and ashes?

There is nothinge worse then a couetous man there is not a more wicked thinge thẽ to loue money, and whyle such one hath his soule to sel, yet is he but filthy dounge while he liueth.

The beginninge of mans pride, is to fal awaye from God: and whyle his herte is gone from his maker: for pride is the originall of al sinne.

The.xi. Chapter.

Geue no sentence, before thou hast heard the cause, but firste let men tell oute their tales.

when thou arte in welfare, forget not aduersitie, and when it goeth not well with the, haue a good hope that it shall be better.

The.xii. Chapter.

In prosperitie a frende shall not be knowen, and in aduersitie an enemie shall not be hid, for when a man is in wealthe, it greueth his enemie, but in heuines and trouble, a man shal know his frende.

The.xiii. Chapter.

He taketh a burthen vpõ him, that accõpanieth a more honorable man than hym selfe, therfore kepe no familiarite wt one that is richer then thy selfe.

If thou be called of a mighty man, absent thy selfe, so shal he cal the to him the more oft. Presse not thou vnto him, that thou be not thrust oute, but go not thou to farre of, leaste he forgette the: withdrawe not thy selfe from his speach, but beleue not his many wordes, for with mucke cõmunication shall he tempte the, & with a priuy mocke shall he question with the of thy secretes.

If a riche man fall, his frendes sette him vp againe: but whē the poore falleth, his acquaintaūce forsake him. If a riche man fall into an errour, he hath manye helpers, he speaketh proude wordes, and yet men iustifie him. But if a poore man go wronge: he is punished: yea, thoughe he speake wisely, yet can it haue no place. when the rich mā speaketh, euerye man holdeth their tonges, & loke what he saith, they praise it vnto the cloudes, but if the poore man speake: they saye, what fellowe is this: and if he do amisse, they shal destroy hym.

The. xiiii. Chapter.

ALl flesche shall fade awaye like grasse, & lyke a flóurishing leafe in a grene tre, some grow, some are caste downe, euen so is the generation of al flesche and bloude, one commeth to an ende, an other is borne.

The xv. Chapter.

GOd made man from the beginning, and left him in the hande of his counsell.

God hath set water and fire before the, reache out thine hande vnto whiche thou wilte. Before man is life and deathe, good and euell, loke what him liketh, shalbe geuen him.

The. xvi. Chapter.

BEtter it is for a mā to dye without childre, then to leaue behinde him suche childzen as are vngodlye.

God iudgeth a man accordinge to his workes.

The

The.xviii.Chapter.

LEarne before thou speake, and go to phisike or euer thou be sicke, examine and iudge thy selfe before the iudgemente come, and so shalte thou synde grace in the sight of god.

Before thou prayest, prepare thy soule, and be not as one that tempteth god.

Folow not thy lustes, but turne the from thyne owu wyl: for yf thou geuest thy soule her desyres, it shall make thyne enemyes to laughe ȳ to scorne.

The.xix.Chapter.

HE that maketh not muche of small thinges, shall fall by lytle and lytle.

Wyne and women make wyse men renagates, and put men of vnderstandyng to reprofe.

He that is hastye to geue credence, is lightminded and doeth agaynst hym selfe.

A man maye be knowen by hys face, and one that hath vnderstandyng, maye be perceyued by the loke of his countenaunce.

A mans garment, laughter, and goyng declareth what he is.

The.xx.Chapter.

A wyse man wyll holde his tongue, tyll he se opportunitie, but a wanton and vndiscrete bodye shall regarde no tyme.

A theefe is better, then a man that is accustomed to lye.

He that pleaseth great men, shall escape much euyll.

Rewardes and gyftes blynde the eyes of the wyse, and make hym dumme, that he cannot tell men theyr faultes.

Wysedome that is hide, and treasure that is hoorded vp, what profite is in them both?

The.xxi.Chapter.

The talkyng of a foole is lyke an heauy burthen

by

by the waye, but to heare a wyse man speake, it is a pleasure.

A foole lyfteth vp his voyce with laughter, but a wyse man shall scarse laughe secretly.

The hearte of fooles is in theyr mouthe, but the mouthe of the wise is in theyr herte.

The.xxii.Chapter.

Make but a lytle weepynge because of the dead, for he is come to rest.

who shall set a watche before my mouth, and a sure seale vpon my lyppes, that I fall not with them, and that my tongue destroye me not.

The.xxiii.Chapter.

Let not thy mouth be accustomed with swearyng, for in it there are many fallen.

A man that vseth muche swearyng, shal be filled with wickednes, and the plage shall neuer go from his house.

The.xxv.Chapter.

Three thynges there are, that my spyrite fauoreth, whych be also alowed before god and men. The vnitie of brethren, the loue of neyghboures, a manne & wife that agree wel together.

Three thynges there be whiche my soule hateth, and I vterly abhorre the lyke of them. A poore man that is proude. A ryche man that is a lyer, and an olde bodye that doteth, and is vnchaste.

All wickednesse is nothyng to the wycked nesse of a womanne.

There is no wrathe aboue the wrathe of a woman.

Of the woman came the beggynning of sinne, and thorowe her we all are deade.

The.xxvi.Chapter.

Three be thre thinges that my herte feareth, and my face is a frayde of the fourth: treason

son in a citie, a sedicious people, and noylome tongues, all these are heuyer then death. But when one is gelous ouer his wyfe, it bryngeth payne and sorowe vnto the harte.

The whoredome of a woman maye be knowen the pryde of her eyes, and eyelidde.

There be two thynges that greus my herte, and the thyrde is a displeasure come vpon me. when an experte man of warre sufferyth scarcenesse and pouertye. when menne of vnderstandynge and wysedome are not sette by and when one departeth from ryghteousnesse vnto synne.

There be two manner of thynges, whiche me thinke to be harde and parlous. A marchaũte cannot lyghtly kepe hym from wronge, neyther a tauerner hymselfe from sinne.

The.xxvii.Chapter.

LYke as a nayle in the wall sticketh faste betwyxte two stones, euen so doth synne sticke betwixte the byer and the seller.

The tre of the field is knowen by his fruite, so is the thoughte of mans herte knowen by his wordes.

The.xxviii.Chapter.

The more wood there is, the more vehemẽte is this fyre, and the mightier that men be, the greater is the wrathe, and the longer that the stryke endureth, the more it burneth.

Thou hedgest thy goodes with thornes, why doest thou not rather make doores and barres for thy mouthe? Thou wepest thy golde and syluer why doest thou not wey thy wordes vpon the balaunce?

The.xxix.Chapter.

Helpe the poore for the cõmaundementes sake, &

let

let hym not go emptye from thee, because of his necessitie.

Laye vp thy almesse in the hande of the poore and it shall kepe the from all euell.

Suretyshyppe hathe destroyed many a riche man.

Better it is to haue a poore lyuyng in a mans owne house, the delicate fare amog the straunge.

The.xxx.Chapter.

There is no rychesse aboue a sounde body, and no ioye aboue the ioye of the hearte. Heauinesse hathe slayne many a man, and bryngeth no profyte, zele, and anger shorten the dayes of the lyfe, carefulnesse and sorowe, bryngeth age before the tyme. Vnto a mery herte euery thyng hath a good taste that he eateth.

The.xxxi.Chapter.

Watchyng and carefulnes for richesse taketh awaye the slepe, and maketh the flesshe to consume.

He that loueth rychesse, shall not be iustifyed.

Yf thou syt at a great mans table, open not thy mouthe wyde vpon it, and make not many wordes.

Yf thou fealest that thou hast eaten to much ayrie, go thy waye, caste it out of thy stomacke & take thy rest, and it shall ease thee, so that thou shalte bryng no sickenesse vnto thy body.

wyne soberly dronken quickeneth the lyfe of man. Yf thou drynkest it measurably, thou shalte be temperate. what lyfe is it, that maye continue without wyne? wyne was made from the beginnyng to make men glad, and not for dronkennes. wyne measurably dronken is a reioysyng of the soule and body. A measurable drynkyng is helthe to soule and bodye. But yf it be dronken with excesse it maketh bytternesse and sorowe vnto the

mynde

mynde. Dronkennes fylleth the mynde of the folyshe with shame and ruine, minisheth the strength and maketh woundes.

The .xxxii. Chapter.

IF thou be made a ruler, pryde not thy selfe therin, but be thou as one of the people.

Lyke as the Carbuncle stone shyneth that is set in golde, so dothe a songe garnisshe the wyne feaste: and as the smaragde that is set in golde, so is the swetenesse of musyke by the myxth of wyne.

The .xxxiii. Chapter.

BE sure of the matter, then talke therof. Be fyrst well instruct, then mayest thou geue aunswere.

why doth one daye excell another seyng all the dayes of the yeare come of the sunne? the wysedome of God hath so parted them a sondre, and so hathe he ordeyned the tymes and solempne feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the grounde, and out of the earth of Adam. In the multitude of science hath the lorde sondred them, and made theyr weyes of diuerse fashions: Some of them hath he blessed, made muche of them, halowed them, and claymed them to hymselfe. But some of them hath he cursed, brought them lowe and put them out of theyr estate.

Geue not thy sonne and wyfe, thy brother & frende, powre ouer the whyle thou lyuest and geue not awaye thy substaunce and good to another, lest it repent the, and thou be fayne to begge therfore thy selfe. As long as thou lyuest, and hast brethe, let no man chaunge thee. For better it is that thy chyldren do praye the, then that thou shouldest be fayne to loke in theyr handes.

The fodder, the whyppe, and the burthen belongeth vnto the Asse: Meate, correction & worke

vnto

vnto thy seruaunt.

If thou haue a faythfull seruaunt, let hym be vnto the, as thyne owne soule, intreate hym as a brother, for in bloude haste thou gotten hym. Yf thou haue a seruaunt, holde hym as thy selfe, for thou hast nede of hym as of thy lyfe.

The.xxxiiii.Chapter.

WHoso regardeth dreames, is lyke hym that wyll take holde of a shadowe, and folowe after the wynde.

Southsaying, witchcrafte, sorcery, and dreamyng is but vanitie. For dreames haue deceyued manye a man and fayled them that put their trust in them.

whoso bringeth an offring out of the goodes of the poore, doth euen as one that kylleth the sonne, before the fathers eyes.

The breade of the nedeful is the lyfe of the poore, he that defraudeth hym thereof, is a man of bloude.

whoso robbeth his neighboure of his lyuyng doeth as greate synne, as though he slewe hym to death.

He that defraudeth the labourer of his heyre is a bloud shedder.

He that washeth hym selfe because of a dead bodye, and toucheth the dead agayne, what doeth his washing? So it is with with a mã that fasteth for his synnes, and doeth them agayne: who wyll heare his prayer? or what doeth his fastyng helpe hym.

The.xxxv.Chapter.

THe offeringe of the righteous maketh the aulter fat and a swete smell is it before the hyghest.

Halowe thy tithes vnto god with gladnesse.

Geue vnto god accordyng as he hathe enriched

and

and prospered the, and looke what thy hande is able, geue with a cheerfull eye: for the Lorde recompenseth, and geueth thee seuen tymes as muche agayne.

The.xxxvi. Chapter.

A fayre wyfe reioyseth her husbande, and a man liueth nothyng better. Yf she be louing and vertuous withall, then is not her husbande lyke other men. He that hath gotten a vertuous woman, hath a goodlye possession, she is vnto him a helpe, and pyller where vpon he resteth.

The.xxxvii. Chapter.

Hold thy counsayle fast in thy hert, for there is no man more faythfull to kepe it, then thou thy selfe.

Before al thy workes aske counsayle fyrst, and or euer thou doest any thyng, be well aduysed.

Be not gredy in euery eatyng, and be not to hasty vpon all meates: for excesse of meates bryngeth syckenes, and glotony commeth at the laste to an vnmeasurable heate. Thorowe surfet haue many one perished, but he that dyeteth hymselfe temperately, prolongeth his lyfe.

The.xxxviii. Chapter.

Honour the Phisicion, honour hym betymes of necessitie. God hath created hym, for of the hyest commeth medicine, and he shall receyue gyftes of the kynge.

The wisedome of the phisicion bringeth him to great worshyp, and in the sight of the great men of this worlde, he shalbe honorably taken.

My sonne, bringe fourth thy teares ouer the dead, and begynne to mourne, as yf thou haddest suffred great harme thy selfe: and then couer his body after a conuenient maner, & despise not his buriall. Enforce thy selfe to wepe, and prouoke thy selfe to mourne, and make lamentacion

expe-

expediently, and that a daye or two, leaste thou be euelspoken of, and then comfort thy selfe because of thy heauinesse. For of heuines commeth death.

The.xl. Chapter.

TO labour and to be content with that a mā hath is a swete pleasant lyfe, and that is to fynde a treasure aboue all treasures.

The.xli. Chapter.

O Death how bytter is the remembraunce of thee, to a man that seketh rest and comfort in his substaunce and riches, vnto the man that hath nothyng to vexe hym, and that hathe prosperitie in all thynges, yea vnto hym ꝑ yet is able to receyue meate.

O Death how acceptable & good is thy iudgement vnto the nedeful, & vnto hym whose strēgth fayleth, and that is nowe in the laste age, and that all thynges is full of care and fearefulnesse, vnto hym also that is in despayre, and hath no hope, nor patience?

Labour to get the a good name, for that shal continue surer by thee, then a thousande greate treasures of golde.

Be ashamed to looke vpon another mannes wyfe, and to make any tryflyng wordes wyth her mayden, or to stande by her bedsyde.

The.xlii. Chapter.

LYke as ꝑ worme and mothe, commeth oute of the clothyng, so doth wyckednesse come of women.

The.xlvii. Chapter.

LYke as the fat is taken awaye from the offeryng, so was Dauid chosen out of the chyldren of Israell.

The.xlix. Chapter.

ALl thynges, excepte Dauid, Hezechias, and Iosiah, committed wickednesse.

But

But vpon the earthe is there noman created lyke Enoch, for he was taken vp from the earthe.

The. li. Chapter.

WOrke the Lordes worke by tymes, and he shall geue you youre rewarde in due seasō.

¶ The Prophecie of Esaye the firste Chapter.

THe Oxe hathe knowen his owner, and the Asse his maysters cryb, but Israell hathe receyued no knowledge, my people hathe no vnderstandynge.

Offer me no mo oblaciōs, for it is but loste laboure. Incense is an abhominable thynge vnto me, your fastynges are also in vaine. I may not awaye with youre newe holye dayes and fastyngs, I hate theym euen frome my very herte, they make me wery, I cannot abyde thē, when ye holde out youre handes, I wyll turne myne eyes from you. And thoughe ye make many prayers, yet wyll I heare nothyng at all, seynge your handes are ful of bloude.

washe you, make you cleane, put awaye youre euell thoughtes out my sight, cease from doynge of euell, learne to do right, applye youre selues to equitie deliuer the oppressed, helpe the fatherles to his right, let the wydowes complaynte come before you. &c.

Yf ye be louyng and obedient, ye shal enioye the best thynge that groweth in the lande. But yf ye be obstinate and rebellious, ye shalbe deuoured with the swearde, for the Lord hath promised

with his owne mouth.

The.ii.Chapter.

The glorye of the lordes maiestie, casteth downe the highe lokes of the pryesumptiouspersonnes, and bryngeth lowe the pryde of man.

The.iii.Chapter.

Byd the righteous do well, for they shall enioye the fruites of theyr studies. But woo be to the vngodlye, and vnrighteous, for they shalbe rewarded after theyr workes.

Seynge the daughters of Sion are become so proude, and come in with stretched oute neckes, and with vayne wantonne eyes, seynge they come in trippynge so nicelye with theyre feete. Therfore shall the Lorde shaue theyr heades, and shall discouer theyr shame, in that daye shall the LORDE take awaye the gorgiousenesse of theyr apparell and spanges cheynes, Partelets, and colers, bracelettes, and hoones, the goodlye floured, wyde and broydered rayement, brooches and handebandes, rynges and garlandes, holy daye clothes and vales, kerchefes and pinnes, glasses and cypresses, boneres and taches. And in stede of good smel, there shalbe stinke among them, and for theyr gyrdels, there shalbe lose bandes, and for well set heare, there shalbe baldenes, in steade of a stomacher, a sacke cloth, and for theyr bewetye, wytherdenesse, and sunne burnynge. Youre husbandes and mightie menne, shall perishe with the swearde in battayle.

The.v.Chapter.

I Adge I pray you betwixte me and my vineyarde. what more could haue bene doen for it, that I haue not done? wherfore then hath it geuē thornes, where I loked to haue had grapes

of

of it?

Wo vnto them that ioyne one house to another, and bryng one lande so nyghe vnto another, that ỹ poore can get no more grounde, and that ye maye dwell vpon the earthe alone.

Wo be vnto them that ryse vp earlye to followe dronkennes, and to them that contynue so vntyll nighte, and tyll they be sette on fyre with wyne.

Wo be vnto them, that drawe wickednesse vnto them with cordes of vanitie, and synne, as it were with a carte rope.

Woo be vnto them that call euell good, and good euell, whiche made darkenesse lyghte, and lyghte darkenesse, that make sowre swete, and swete sowre.

Woo be vnto them that are wyse in theyr owne sighte, and thynke themselues to haue vnderstandyng.

Wo be vnto them that are stronge to suppe oute wyne, and experte men to sette vp dronkennesse.

The.vi.Chapter.

GO and tell this people, ye shall heare in dede, but ye shall not vnderstande, ye shall playnelye se, and not perceyue. Harden the hartes of this people, stoppe theyr eares and shutte theyr eyes, that they se not with theyr eyes, heare not with theyr eares, and vnderstande not with theyre heartes, and conuerte, and be healed.

The.vii.Chapter.

BEholde a virgin shall conceyue and beare a sonne, and (thou his mother) shalte call his name Emanuel: butter and honye shall he eate, that he maye knowe to refuse the euell, and chose the good.

The.viii.Chapter.

Sanctifie the Lorde of hostes, lette hym be youre feare and drede. For he shalbe the holy place to flye to, and stone to stomble at, ꝑ rocke to fall vpon, a snare and net to bothe the houses of Israel, and the inhabitours of Jerusalem. And many shall stomble, fall, and be broken vpon hym, yea, they shalbe snared and taken.

The.ix.Chapter.

The people that walke in darknes haue sene a great lyght. As for them that dwel in the lande of the shadow of death, vpon them hath the lyght shyned.

Vnto vs a chylde is borne, and vnto vs a sõne is geuen, vpon his shoulder doeth the kyngdome lye, and he is called with his owne name wonderfull, the geuer of counsayle, the mightie God, the euerlastyng father, the prince of peace, he shall make no ende to encrease the kyngdome and peace, and shall syt vpon the seate of Dauid and in his kyngdome, to set vp the same, and to stablishe it with equitie and righteousenesse from henceforthe for euermore.

The.x.Chapter.

Wo be vnto them that make vnrighteouse lawes, and deuise thynges whiche be to harde for to kepe: where thorowe the poore are oppressed on euery syde, and the innocentes of my people robbed of iudgemente: that widdowes maye be their praye, and that they maye robbe the fatherlesse. what wyll ye doo in tyme of the vysytacion.&c.

Shall the axe boaste it selfe agaynste hym that heweth therewyth? or doeth the sawe make anye braggyng agaynste hym that ruleth it? that were euen lyke, as yf the rod dyd exalte it selfe agaynst hym that beareth it, or as thoughe the staffe

stalke shoulde magnifie it selfe, as yo sayeit were no wood.

The.xi.Chapter.

ANd there shall come a rodde forthe of the kynred of Jsay, and a blossome shall forthe oute of his roote. The spirite of the LORDE shall lyghte vpon hym, the spirite of wysedome and vnderstandynge, the spirite of counsayle and strengthe, the spirite of knowlege, and of feare of the LORDE, and shall make hym feruente in the feare of GOD. For he shall not geue sentence after the thynge that shalbe brought before his eyes, neyther reproue a matter at the fyrste hearyng but with righteousnesse shall he iudge the poore, and with holynesse shal he reforme the simple of the worlde. He shall smyte the worlde with the rodde of his mouthe, & with the breath of his mouthe he shall slaye the vngodly. Righteousenesse shalbe the gyrdle of his loynes, truthe and faythfulnesse the gyrdyng of his reynes.

The.xiii.Chapter.

BEholde the daye of the lorde shall come terryblye, and full of indignacion, furoure, and wrathe to make the lande waste, and to roote out the synners thereof. For the starres and Planettes of heauen shall not geue theyr lighte, the Sunne shalbe darkened in the rysynge, and the Moone shall not shyne with his lyght. And I wyll punishe the wickednesse of the worlde, and the synnes of the vngodlye sayeth the lorde.

The.xiiii.Chapter.

HOwe arte thou fallen from heauen (O Lucifer) thou fayre mournyng chylde? howe

haste thou gotten a fall euen to the grounde, and arte become weaker then the people? for thou saydeste in thy hearte, I wyll clymme vp into heauen, and exalte my throne aboue, beside the starres of god. I wyll sitte also vpon the holye Mounte towarde the North, I will clyme vp aboue the cloudes, and wyll be lyke the hyghest of all, yet thou shalt be broughte downe to the deye of hell.

The .xxii. Chapter.

LEt vs eate and drinke, for to morowe we shall dye.

And the keye of the house of Dauid wyll I laye vpon his shoulder, so that he shall open and no man shall shutte, he shall shutte, and no manne shall open.

The .xxv. Chapter.

LOe, this is our God, we haue wayted for hym, and he shall saue vs.

The .xxvi. Chapter.

THy deade men shall lyue, euen with my body shall they rise agayne.

The .xxvii. Chapter.

IT is a people of no vnderstandynge, and therfore he that made them shal not fauour them, and he that created them shall geue them no grace.

The .xxviii. Chapter.

THerfore sayeth the Lorde God, beholde, I laye in Syon for a foundacion a stone, euen a tried stone a precious corner stone, a sure foundacion.

The .xxix. Chapter.

FOr so muche as this people when they be in trouble, do honour me with their mouth and with their lyppes, but their harte is farre from me, and the feare whiche they haue vnto me

proce

proceadeth of a cõmaundement whiche is caught of men, therfore.&c.

Wo vnto them, that kepeth secrete theyr thoughtes, to hyde theyr counsell from the LORDE, and do theyr workes in darkenesse saying, who seeth vs? and who knoweth vs?

The.xxx.Chapter.

This is an obstinate people, and dissemblinge chyldren, chyldren that refuse to heare the lawe of the Lorde. For they saye vnto the seers, se not, and to them that be cleare of iudgement, loke not out righte thynges for vs, but speake fayre wordes vnto vs, looke out errcoures, gette you oute of this waye, departe out of this pathe, and turne the holye one of Israel from vs.

The fyre of payne is ordeyned from the begynnynge, yea, euen for kynges it is prepared. This hath the Lorde sette in the depe, and made it wyde, the burning where of is fyre and muche woode, the breathe of the LORDE, whiche is a ryuer of brymstone doth kyndle it.

The.xxxii.Chapter.

A kynge shall gouerne after the rule of righteousenes, and the princes shall rule accordyng to the balaunce of equitie.

The rewarde of righteousnesse shalbe peace, and her fruite reste and quietnes for euer.

The.xxxiii.Chapter.

He that leadeth a godly lyfe say I, and speaketh the truthe; he that abhorreth gaynes wonne by violence & disceyte, he that kepeth his hande that it touche no rewarde, whiche stoppethe his eares that he heare no counsayle against the innocente bloude, whiche holdethe

downe his eyes that he se none euell, he it is that shall dwell on hye, whose sauegarde shall be in a bulwarke of rockes, to him shall be geuen meate, and his waters shall not faile.

The.xxxv.Chapter.

GOd commeth his owne selfe, and will deliuer you, then shall the eies of the blinde be lightened, and the eares of the deafe opened, the shall the lame manne leape as an herte, and the dume mans tonge shall geue thankes.

The.xxxvii.Chapter.

THe angell of the Lorde wente forth, & slewe of the Assirians hoste, an. C.lxxx.and.v.M.

The.xxxviii.Chapter.

HEzechias turned his face towarde the wall, prayed vnto the Lorde, and saide. Remembre O Lord, that I haue walked before the in truth, and a stedfast herte, and haue done the thing that is pleasaunt to the.

The.xl.Chapter.

A Voice cried in the wildernes, prepare the waye of the Lorde, in the wildernes, make straight the pathe for our God in the deserte. Let all valleis be exalted, and euery mountaine & hill be laied lowe. what so is croked, lette it be made straight, and let the roughe be made plainfeldes, for the glorye of the Lorde shall appeare, and all flesh shall at once se it, for why? the mouth of the Lorde hath spoken it.

Nowe crye, and the Prophete answered, what shall I crye? that al flesh is grasse, and that al the goodlines therof is as the flower of the feilde, the grasse is withered, the flower falleth away, euen so is the people as grasse, when the breath of the Lorde bloweth vppon theim. Neuertheles whether the grasse wither, or that the flower fade awaye, yet the word of god endureth for euer.

who

Who hath reformed the minde of the Lorde? or to whom hath he shewed his counsell? or whoe is of his counsell to teach him? or who hath geue him vnderstanding, and hath taught him the path of iudgemente? whoe taughte him cunninge, & opened vnto him the waie of vnderstandinge.

The.xlii.Chapter.

WHo suffered Jacob to be trode vnder fote, & Israell to be spoyled? did not the Lorde because we haue sinned against him, and haue had no delite to walke in his waies, neither bene obediente vnto his lawe.

The.xliv.Chapter.

TUrne you to me, al ye endes of yearth, that ye maye be saued: for I am God, and there is els none. I swere by my selfe, out of my mouth commeth the worde of rightuousnes, and that no man may turne: but all knees shall bowe vnto me and all tonges shal swere by my name, sayinge: verily in the Lorde is my rightuousenes & strength. To him shall men come, but all they that thyncke scorne of him, shal be confounded. And the whole sede of Israell shall be iustified, and make theyr boste in the Lorde,

The.xlix.Chapter.

AND thus saieth the Lorde. In the time accepted haue I hearde the, and in the daye of saluation haue I helped the.

God hath comforted his people, and will haue mercy vpō his that be in trouble. But Sion said God hath forsaken, and my Lorde hath forgotten me. Will a wife forget the childe of hir wombe, & not pitye the sonne whome she bathe borne. And thoughe she do forget, yet will I not forget the.

Who so putteth his trust in me, shall not be cōfounded.

The

The.l.Chapter.

The lorde god hathe opened mine eare therfore can I not saye naye, nor withdrawe my selfe, but I offer my backe vnto the smiters, and my chekes to the nippers. I turne not my face from shame and spitting, and the lord god shal helpe me, therfore shall I not be confounded, I haue hardened my face lyke a flyne stoone. For I am sure that I shall not come to confusion.

The.lii.Chapter.

O Howe bewtifull are the feete of the ambassadoure that bryngethe the message from the mountaine, and proclaimeth peace, that bryngeth good tydynges, and preacheth helthe, and saythe vnto Syon: thy god is the kynge.

The.liii.Chapter.

HE onely hath taken on hym our infirmities, and borne our paines. He was wounded for oure offences, and smytten for oure wyckednes. The chastisement of our peace was laide vpon him and with his stripes we are healed. The lord hath heaped together vpon hym the iniquite of vs all. He suffred violence and was cruell intreated, and dyd not yet open his mouthe. He shalbe led as a shepe to the slaine, yet shall he be as styll as a lambe before the shearer and not open his mouthe. He dyd neuer violence nor vnright, neither hath there bene anye disceatfulnes in his mouthe. And he is rekened amonge the trangressions, which neuertheiesse hath taken away the synnes of the multitude, and made intercession for the mysdoers.

The.lv.Chapter.

SEke the Lorde while he may be founde, and call vpon him while he is nie.

Let the vngodly man forsake his owne waye and the vnrighteouse his owne Imaginations,

and

and turne againe vnto the Lorde, so shall he be merciful vnto him, and to our God, for he is very ready to forgiue.

The worde that commeth oute of my mouth, shall not turne againe voide vnto me, but shall accomplishe my will and prosper in the thynge whereto I sende it.

The.lvi.Chapter.

BLessed is he that taketh hede, that he vnhallowe not the Sabboth, that is, he that kepeth him selfe, that he do none euil.

MY house shall be called an house for all people.

The.lvii.Chapter.

THe wicked haue no peace, saieth God.

The.lviii.Chapter.

CRye nowe as loude as thou canste, leaue not of, lift vp thy voice like a trumpet, and shew my people their offences, and the house of Jacob their sinnes.

wherefore faste we, saye they, and thou seest it not: we put oure liues to straitenes, and thou regardest it not. Beholde, when ye faste, your lust remaineth styl, for ye do no lesse violence to youre detters: loe, ye faste to strife and debate, and to smite with the fiste of wickednes. Nowe ye shall not faste thus, that you may make your voice be hearde aboue. Thinke you this faste pleaseth me, that a man should chasten him selfe for a day, and to writh his hand aboute like a hoke, and to lye vpon the earth in an hearye cloth?

Shoulde that be called fastinge, or a daye that pleaseth the Lorde? Doeth not this fasting rather please me, that thou lose him out of bondage, that is in thy daunger? that thou breake the orde of wicked bargaines? that thou let the oppressed go

free

free, and take from them all maner of burthens: to deale thy breade to the hungry, and bryng the poore wandryng, home into thyne houle, when thou seest the naked that thou couer hym, and not thy face from thy neyghboure?

The.lix.Chapter.

BEhold, the Lordes hãde is not so shortened that it cannot helpe, neither is his eare so stopped that it may not heare: But your misdedes haue seperated you from youre god, and youre synnes hyde his face from you, that he heareth you not.

The.lxiiii.Chapter.

WE are all as an vncleane thyng, and all our righteousnesse are as the clothes stayned with flowers of a woman, we fal euerycheone, as the leafe, for oure synnes carye vs awaye lyke the wynde.

The.lxv.Chapter.

THus sayeth the Lorde God. Beholde my seruauntes shall eate, but ye shall haue hũger. Beholde my seruauauntes shall drynke, but ye shall suffre thyrste. Behold, my seruauntes shall be mery, but ye shalbe confounded. Beholde my seruauntes shall reioyce for a verye quietnes of herte, but ye shall crye for sorow of heart, and cõplayne for vexacion of mynde.

The.lxvi.Chapter.

THus shall the hande of the Lorde be knowen amonge his seruauntes, and his indignacion amonge his enemies. For behold the lord shall come with fyre, and his charet shalbe lykes whyrlewynde, that he maye recompence his vengeaunce in his wrathe, and his indingnaciõ with the flame of fyre for the lorde shall iudge all flesche with the fyre, and with his swearde, and there shalbe agreate nombre slayne of the lorde.

Ther

They shall go forthe, and looke vpon the carcyons of them that haue transgressed agaynst me. For theyr wormes shall not dye, neyther shall theyr fyre be quenched, and all flesche shall abhorre them.

The booke of the Prophete Jeremy the.i. Chapter.



Efore I fashioned thee in thy mothers wombe I dyd knowe the: And or euer thou waste borne, I sanctified the, and ordained the to be a prophete vnto the people.

The.iii. Chapter.

COmmonly, when a man putteth away his wife and she goeth from hym, and maryeth with another, then the question is, shoulde he resorte vnto her anye more after that? is not his wife then defyled and vncleane? But as for the, thou haste playde the harlot with manye louers, yet turne agayne to me, sayeth the lorde.

Juda hath committed fornication with stones and stockes.

The health of Israell standeth onelye vpon god our lorde.

The.iiii. Chapter.

BE circumcised in the Lorde, and cut awaye the foreskynne of your heartes, all ye of Juda, and all the indwellers of Jerusalem, that my indignacion breake not out lyke fyre and kyndle, so that noman maye quenche it, because of the wickednesse of your ymaginacions.

The.v. Chapter.

AMong my people are foūde wicked persones, that

that priuely laye snares and wayte for meme to take theim and destroy theim. And like as a net is full of byrdes, so are their houses full of that whiche they haue gotten with falsheade and disceite. Hereof commeth their greate substaunce and ryches, hereof are they fat and wealthy, & are more mischeuouse then any other.

The. vi. Chapter.

FRom the least vnto the moste, they hange all vpon couetuousenes, and from the Prophet vnto the priest, they go all about w falshead & lies. And beside that, they heale the hurte of mi people with swete wordes, sayinge: peace, peace, when there is no peace at all.

Thus saith the lorde, go into the stretes, consider and make inquisition for the olde waye, and if it be the good and right waye, then go there in that ye maye fynde rest for your soules, but they saye we wyll not walke therin.

The. vii. Chapter.

TRust not in false lyinge wordes, saying: here is the temple of the lorde, here is the temple of the lorde, here is the temple of the lorde. But rather in dede amende youre wayes and cõceis, and iudge righte betwyxte a man and his neighboure, oppresse not the straunger, the fatherlesse, and the wyddowe, shedde not innocent bloude in this place, cleaue not to straunge goddes to your owne destruction, then wil I let you dwel in this place, ye in the lande that I gaue afore time vnto your fathers for euer. The. viii. Chapter.

DO men fall so that they arise not vp againe? or if Israel repent, wil not god turne againe to them? wherfore then is the people, and Jerusalem gone so farre backe, þ they turne not againe? they are euer the longer the more obstinate, and wyll not be conuerted.

Thus

The.ix.Chapter.

Thus sayeth the lorde, let not the wyse man reioyce in his wisedome, nor the strong man in his strength, neither the riche mã in his ryches. But whoso wyll reioyce, let him reioyce in this, that he vnderstãdeth, and knoweth me, for I am the lorde whiche do mercy, equitie, and righteousnesse vpon the earthe.

The.x.Chapter.

O Lorde I knowe (O Lorde) that it is not in mans power to ordre his owne wayes, or to rule his owne steppes and goynges: Therfore chasten thou vs, O Lorde, but with fauour, not in thy wrathe, bryng vs not vtterly to naughte. Powre out thyne indignacion rather vpon the gentyles, that knowe the not, and vpon the people that call not on thy name.

The.xiii.Chapter.

May a man of Jude chaunge his skyn, and the cat of the mountayne her spottes? no more maye ye that be exercysed in euell, do good.

The.xiiii.Chapter.

And the lorde sayde vnto me. The Prophetes preache lyes in my name, where as I haue not sẽt thẽ, neither gaue I them any charge, nether dyd speake vnto them, yet they preache vnto you false visions, charmyng, vanitie, and disceytfulnes of their owne herte.

The.xvii.Chapter.

Cursed be the man that putteth his truste in man, and taketh fleshe for his arme, and he whose herte departeth from the lorde.

O blessed is the manne, that put his truste in the Lorde, and whose hope is the LORDE hymselfe.

Amonge all thynges, man hath the moste disceytefull and stubberne herte.

The

The.xviii.Chapter.

When I take in hand to rote oute, to destroy or to waste awaye anye people or kyngedomes, if the people againste whom I haue thus deuised, conuert from their wickednes, I repent of the plage that I deuised to bringe vpon them. Againe, whē I take in hande to builde or to plant a people or a kingedome, if the same people do yll before me, and heare not my voice, I repente of the good that I deuised to do for them.

The.xxii.Chapter.

And all the people that go by this citye shall speake one to an other, wherefore hath the Lord done thus vnto this noble citie? Then shall it be answered, bicause they haue broken the commaundemente of the Lorde their God, and worshipped and serued straunge Gods.

Wo worthe him that buildeth his house with vnrightuousnes, and his parlours with the good that he hath gotten by violence, whiche neuer recompenseth his neighboures laboure, nor payeth him his hire.

The. xxiii. Chapter.

Do not I fulfill heauen and earth, saieth the Lorde

Is not my worde like a fire saieth the Lorde? and like a hammer that breaketh the hard stone?

The xxxi. Chapter.

Thus saieth the Lorde, the voice of heuines wepinge, and lamentation, was hearde on hye, euen of Rachell mourninge for hir children, and woulde not be conforted bycause they were awaye.

I will plante my lawe in the inwarde partes of them, and write it in their hertes, & wil be their God, and they shall be my people. And frō thence forthe shall no man teache his neighboure or his brother

brother, and saye: knowe the lorde: but they shall all knowe me from the lowest vnto the hyest, saith the lorde. For I will forgeue their misdedes, and wyll neuer remembre their synnes any more.

The.xxxii. Chapter.

Myne eyes looke vpon al the wayes of mēs children, to reward euery one after his waye, and according to the fruites of his inuencions.

The.xxxix. Chapter.

The kyng of Babilon caused the children of Zedechias, and all the nobles of Juda to be slayne before his face at Reblath: and made Zedechias eyes to be put out, and bounde hym with two chaynes, and sent hym to Babylon.

The.xlviii. Chapter.

Cursed be he that doeth ye worke of the Lord negligently.

The.xlix. Chapter.

Though thy nest were as hye as the Egles, yet wyll I caste the downe sayeth the lorde.

The.l. Chapter.

Confounded be all casters of Idols for the thynge that they make is but deceyte, and hath no breathe, vayne it is, and an erroniouse worke: and in the tyme of visitacion it shall perishe.

The.li. Chapter.

O my people.

The lamentacion of Jeremye the fyrste Chapter.



Ierusalem hath synned euer moze & moze, therfoze is she cõme in decay. All they þ had her in honour despise her, foz they haue sene her fylthynes yea she sigheth, and is a shamed of her selfe.

O all ye that go farby, beholde and se, yf there be any sozowe, lyke vnto myne, wherewith the LORD hath troubled me, in the daye of his feareful wzathe.

The.ii. Chapter.

IT is of the lozdes mercyes, that we are not vtterly consumed.

The Lozde is my pozcion, sayeth my soule, therfoze will I hope in him. O howe good is the lozde vnto them, that put theyz trust in him, and to the soule that seketh after hym.

O howe good is it foz a man to take thy yoke vpon hym from his youth vp.

The Lozde will not fozsake foz euer, but though he punishe, yet accozdyng to the multitude of his mercyes, he receaueth to grace againe foz he doth not plage, and caste out the chyldzen of men from his heart.

The.iii. Chapter.

THe women, whiche of nature are petyfull, haue sodden theyz owne chyldzen with theyz handes, that they might be theyz meate in the miserable destruction of the doughter of my people.

The

The booke of the Prophete Ezechiel the.iii.Chapter.



The houſe of Iſraell will not folowe the, for they wyll not folowe me, yea all the houſe of Iſraell haue ſtyffe forehedes, and harde heartes.

Yf I ſaye vnto the conuernynge the vngodlye man, that without doubte, he muſt dye, and thou geueſt not hym warnynge, nor ſpeakeſt vnto him that he maye turne from his euell waye, and ſo to lyue: the ſame vngodly manne dye in his owne vnrighteouſeneſſe: but his bloude wyll I require of thyne hande. Neuertheleſſe yf thou geue warnynge vnto the wicked, and yet he forſake not his vngodlyneſſe, then ſhalhe dye in his owne wyckedneſſe, but thou haſte diſcharged thy ſoule. Nowe yf a righteous manne go from his righteouſeneſſe, and do the thynge that is euell: I will laye a ſtumblynge bloche before hym, and he ſhall dye, becauſe thou haſte geuen hym warnynge, yea dye ſhalhe in his owne ſinne, ſo that the righteouſneſſe that he dyde before, ſhall not be thoughte vpon, but his bloude wyll I require of thyne hande. Neuertheleſſe yf thou exhorteſt the righteous that he ſynne not, and ſo the righteous doo not ſynne, then ſhall he lyue, becauſe he hathe receyued thy warning, and thou haſt diſcharged thy ſoule. fffiii. Cf.

The.v.Chapter.

In the Jeruſalem, the fathers ſhalbe fayne to eate their owne ſonnes, and the ſonnes their owne fathers.

The.xi. Chapter.

That stonye heart wyll I take out of youre bodye and geue you a fleshly herte, that ye maye walke in my commaundementes, and kepe my ordinaunces, and do them, that ye maye be my people, and I your god.

The.xiii. Chapter.

WO be vnto you, that sowe pyllowes vnder all arme holes, & bolsters vnder the heades both of yonge and olde to catche soules withal. For when ye haue gotten the soules of my people in your captiuite, ye promise them lyfe, and dishonoure me to my people for an handefull of barlye and for a piece of breade, when ye kyll the soules of them that dye not, and promyse lyfe to them that lyue not. Thus ye dissemble with my people, that beleueth your lyes.

The.xvi. Chapter.

BEholde, the synnes of Sodoma were these, pryde, fulnesse of meate, aboundaunce of idlenesse, these thynges hadde she, and her doughters: besydes that, they reached not theyr hande to the poore and needye, but were proude, and did abhominable thynges before me, and therfore I took them awaye, as pleased me.

The.xviii. Chapter.

THe fatheries haue eaten soure grapes, and the chyldrens tethe are set on edge.

The soule that synneth, shall dye. Yf a manne be godly, and do the thynge that is equall & right and lendeth nothyng vpon vsurye, he taketh nothyng ouer, this is a righteous man, he shall surely lyue sayth the lorde God. Yf he now get a sone that is a murtherer, or that lendeth vpon vsurye, and taketh moreouer, shall this man lyue? he shall not lyue.

The sonne shall not beare the fathers offence neyther

neither shall the father beare the sonnes offence, the righteousnesse of the righteous shalbe vpon hym, and the wickednesse of the wicked shalbe vpon hym selfe also.

Yf the vngodly will tourne awaye from all his synnes that he hath done, and kepe all myne commaundementes, and do the thynge that is equall and right: doubtles he shall lyue, and not dye. As for all his sinnes that he dyd before, they shall not be thought vpon, but in his righteousenesse that he hath done, he shall lyue, for haue I anye pleasure in the death of a synner, sayeth the lorde god, but rather that he conuert and lyue? Agayne yf the righteous turne awaye from his righteousnesse, and do iniquitie, accordinge to al the abhominacions that the wycked manne doeth, shal he lyue? All the righteousnesse that he hath done shal not be thought vpon: but in the fault that he hath offended withall, and in the synne that he hathe doen, he shal dye.

The xxviii. Chapter.

COme let vs heare what worde is gone forth from the lorde. The se come vnto the, after the maner of a great people: yea, as why? with they were my people, they sit downe before the, and heare thy wordes but they do not there after. For in their mouthes they make a feste of them, and their herte goeth after their owne couetousnesse, and as a balet that hath a swete tune, and is pleasaunte to synge so shalte thou be vnto them: thy wordes shall they heare, but they will not do there after.

The xxxiii. Chapter.

WO be vnto the shepeheardes of Israell, that fede themselues. Should not the shepeheardes fede the flockes? ye haue eaten vp the fat ye haue clothed you with the woll, the best fedde

haue ye slayne, but the flocke haue ye not nourished. The weake haue ye not holden vp, the sicke haue ye not healed, the broken haue ye not bounde together, the outcastes haue ye not brought ageyne, the lost haue ye not sought, but churlyshe lye and cruelly haue ye ruled them. Thus are they scattered here & there without a shepeheardе. Yea all the beastes of the fielde deuoure them, and they go astraye. &c.

The. xxxvi. Chapter.

I wyll take you from amonge the heathen, and gather you together out of al countreis, and bryng you ageyne into your own land. Then wyll I poure cleane water vpon you, and ye shall be cleane, yea, from all your vnclennes and from all youre ydols shall I clense you. A newe harte also wyl I geue you, & a newe spirite wyll I put into you. As for that stonye harte, I wyl take it out of your body, and geue you a fleshly hart. I wil geue my spyrite amonge you, and cause you to walke in my commaundementes to kepe my lawes and to fulfyll them.

The. xxxvii. Chapter.

BEholde I wyll open youre graues, (O my people) and take you out of your sepulchres and bryng you into the lande of Israel againe. So shall ye knowe that I am the lorde, when I open your graues, and bryng you out of them. My spirite also wyll I put in you, and ye shall liue. I will sette you ageyne in youre owne lande, and ye shall knowe that I am the Lorde, whiche haue sayde it, and fulfilled it in dede.

The. xliii. Chapter.

O Thou sonne of man, this rome is my seate, and the place of my foote steps, where as I wyll dwell amonge the children of Israell for euermore.

The

The.xliii.Chapter.

They shall not shaue theyr heades, nor nourishe the bushe of theyr heare, but rounde theyr heades onely. All the priestes that go into the innermost courte, shall drynke no wyne. They shall mary no wydowe, neyther one that is putte from her husband, but a mayde of the seede of the house of Israel, or a wydow that hath had a priest before.

The.xlv.Chapter.

Vpon the.xiiii.daye of the fyrste moneth, ye shall kepe Easter, seuen dayes shall the feast continue, wherein there shall no leuen nor leuended breade be eaten.

One sycle maketh twenty garres. Hs.xx. sicles, and.xxv.and.x.sicles make a pounde.

The.xlvi.Chapter.

If the Prince geue a gifte vnto anye of his sonnes, then shall it be his sonnes heritage perpetuall, that he maye possesse it. But yf he wyll geue one of his seruauntes, some of his heritage, it shall be his vnto the fre yeare, and then to returne a gayne vnto the Prince: for his heritage shall be his sonnes only.

The booke of the Prophete Daniel the.i.Chapter.

AND Daniel prayed the God of heauen. Daniel also cryed loude, and sayde: O that the name of GOD myghte be prayed for euer and euer, for wysedome and strengthe are his owne, he chaungeth the tymes and

ages, he putteth downe kynges, he setteth vp kynges, he geueth wysedome vnto the wyse, and vnderstandyng to those that vnderstande, he openeth the depe secretes, he knoweth the thyng that lyeth in darkenesse, for the lyghte dwelleth with him.

The.iiii.Chapter.

Wherfore O kynge be contente with my counsell, that thou mayest redeme thy synnes with almesse, and thyne offences with mercye to poore people, for this shalbe an healyng of thyne errour.

O kynge Nabuchodonozor, to the it is spoken. Thy kyngdome shall departe from the, thou shalte be cast out of mennes companye, thy dwellynge shalbe with the beastes of the fielde, so that thou shalte eate grasse as an Oxe, tyll seuen yeares be come and goen ouer thee, euen vntyll thou knowest that the hyghest hathe power vpon the kyngdomes of men, and that he maye geue them vnto whome it pleaseth hym.

The.v.Chapter.

Mane, Thetel, Phares. Nowe the interpretacion of the thing is this. Mane God hath noumbred the kingdome, and broughte it to an ende. Thetel, thou arte wayed in the balaunce, and arte founde to lighte. Phares, thy kingdome is delte in partes, and geuen to the Medes and Parses.

The.vii.Chapter.

He shal subdue thre kinges, and shall speake wordes against the hyghest of all, he shall destroye the sayntes of the moost hyghest and thynke that he maye chaunge tymes and lawes. They shall be geuen vnder his power, vntyll a tyme, two tymes and halfe a time. But the iudgemente shall be kepte, so that his power shalbe ta-

ken

ken from hym, for he shall be destroyed, and perysshe at the laste.

The.ix. Chapter.

I turned me vnto my God the Lorde for to praye and make myne intercercession with fastinge sackecloth and ashes.

We do not cast our prayers before thee in our owne righteousenesse, no, but onely in thy greate mercies.

The.xii. Chapter.

There shall come a tyme of trouble, suche as never was, sence there began to be any people, vnto the same tyme. Then shall thy people be delyuered, yes, al those that be founde wrytten in the booke.

Many of them that sleape in the duste of the earthe shall awake, some to euerlastynge lyfe, some to perpetuall shame and reproffe, the wyse, suche as haue taught other, shall glyster as the shynyng of heauen, and those that haue instructe the multitude vnto godlynesse, shalbe as the starres, worlde without ende.

The.xiii. Chapter.

Wel, it is better for me, to fall into youre handes with out the dede doyng, then to synne in the syghte of the lorde.

The

¶ The booke of the Prophete Oseas The fyrst Chapter.

GO thy waye, take an harlotte to thy wyfe, & getteth childzen by her.

The.ii. Chapter.

I. wyll haue mercy vpon her, that was without mercy.

The.iiii. Chapter.

THe lozde must punyshe the that dwell in the lãde. And why? there is no truthe, there is no mercy, there is no knowledge of god in the lande: but swearinge lyenge, manslaughter, theffte and aduoutrye haue gotten the vpper hande, and one gyltynesse folowe th another. Therfore shal the lande be in a miserable case, and all they that dwell therin shall be rooted out. The beastes of the felde, the foules of the ayre, and the fyshes of the see shall dye.

My people perysshe, because they haue no knowledge.

Whoredome, wyne, and dronckennesse taketh the herte awaye.

The.vi. Chapter.

I Haue pleasure in louynge kyndnes, and not in offeryng: yea in the knowledge of god more then in burnt sacrifice.

As the theues armed, waite for him that passeth by the waye: suche is the counsayle of the prestes, whiche with one agreed counsayle murther cruelly suche as kepe the waye: yea, they dare do all vnspeakable mysshefe.

The.x. Chapter.

SOwe vnto righteousnesse, & reape the frutes of weldoynge, plowe vp youre fre lande, for it is tyme to seke the lozde, tyll he come

and

and raine righteousnesse, vpon you, but you haue
plowed vngodlynesse, ye haue reaped iniquitie,
you haue eaten the frute of lyes.

The.xii. Chapter.

Iacob toke his brother by the hele, when he was
yet in his mothers wombe, and in his strength he
wrestled with god, he stroue with the aungell, and
gat the victory: so that he prayde and desired him

The.xiii. Chapter.

O Israell, thine iniquitie hath destroyed the,
but in me onely is thy helpe.
O deathe, I wyll be thy deathe, O hell, I wyll
be thy stinge.

The.xiiii. Chapter.

The weyes of the lorde are righteous, suche
as be godlye wyll walke in them. As for the
wycked, they wyll stomble therin.

The booke of the Prophete Joel The first Chapter.



Wake vp ye dronkardes, and
wepe, mourne all ye wyne
supers, because of your swet
wyne: for it shalbe taken a-
way from youre mouthe.
Gyde you, and mourne,
O ye prestes, mourne ye mi-
nisters of the aulter go your
waye in, and sleape in sacke-
clothe proclayme a fastyng, cal the congregacyon,
gather the elders, and all the inhabytours of the
lande together in to the house of the lorde youre
god, & crye vnto the lord, alas, alas for this daye.
And why? the daye of the lorde is at hande, and
cometh as a destroyer from the almyghtye.

Cha

The.ii. Chapter.

The daye of the lorde commeth, and is harde at hande, a darke daye, a glomyng daye, a cloudy daye yea and a stormy daye. Before him shalbe a consumyng fyre, and behynde hym a burnynge flame. The earth shal quake before him, yea the heauens shalbe moued. The sunne and the moone shall be darkened, and the starres shall withdraw their shyne. This is that greate & merueylous fearefull daye of the lord, & who is hable to abyde it? I will shewe wonders in heauen aboue, & tokens in the earthe beneth, bloude and fyre, and the vapours of smoke, the sunne shalbe tourned into darknes, and the moone into bloude before the greate and notable daye come of the lorde.

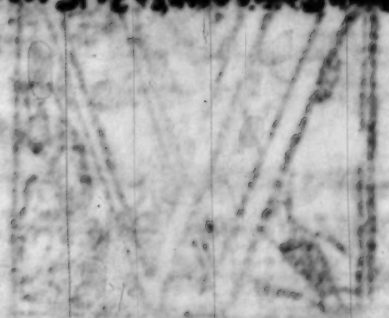
The.iii Chapter.

The tyme shall come, that whosoeuer calleth on the name of the lorde, shall be saued.

The.iii. Chapter.

I shall gether all people together, & bryng them in the valley of Iosaphat, and there will I reason with them.

Lette the people aryse, and get them to the valley of Iosaphat, for there will I syt, and iudge all heathen rounde about.



The bookes of the Prophete Amos The fyft Chapter.

They owe hym euel wyll, that reproueth them openlye, and who so telleth the the plaine truthe, they abhorre hym.

Seke after the thyng that is good, and not euell, so shall ye lyue. Yea the Lorde God of hostes shalbe with you accordynge to youre owne desyre.

Shall not the daye of the Lorde be darke and not cleare? shall it not be cloudy and no glims in it?

The. viii. Chapter.

Beholde, the tyme commeth, sayeth the lorde god, that I shall sende an hunger into the earthe, not the hunger of breade, nor the thyrste of water, but an hunger to heare the worde of God, so that they shall go from the one sea to the other, yea from the North vnto the East, rennyng aboute to seke the worde of the Lorde, and shall not fynde it.

The. ix. Chapter.

Their couetousnes shall fall vpon all theyr heades, and their posteritie shalbe slayne with the sweard. They shall not flee away, there shall not one of them escape, nor be daly saued.

Though they were buried in the hell, my hande shall fetche them from thence, though they clyme vp to heauen, yet shall I caste them down, though they hyde themselues vpon the toppe of Carmel, yet shal I seke them oute, and bryng them from thence: though they crepe downe fro my sight in to

in the depe of the see, I shall commaunde the serpent, euen there to byte them, yf they go awaye before their enemies into captiuitie, then shall I cõmaunde the sweard there to slaye them. Thus wyll I set myne eyes vpon them, for theyr harme and not for theyr welthe.

The booke of the Prophete Abdy the first Chapter.

THou sayest in thyne harte, who shal cast me downe to the groũde? But though thou wentest vp as hye as the Aegle, & madest thy nest aboue amõg the starres, yet wold I plucke the downe from thence, saith the lord.

Lyke as thou hast done, so shalte thou be delte withall.

Vpon the mount Sion shall the saluation be.

The booke of the Prophete Jonas the fyrst Chapter.

THey toke Jonas and cast hym into the sea, and the sea lefte raging. And the men feared the LORD exceedingly, doyng sacrifices and makyng vowes vnto the Lorde.

The.ii. Chapter.

The Lorde prepared a greate fyshe, to swalowe vp Jonas. So was Jonas in the belly of the fishe thre dayes and three nightes.

The.iii. Chapter.

IOnas cryed sayinge: There are yet fortye dayes, and then shall Nynive be ouer throwē. And the people of Nynive beleued god, and proclamed fastinge, and arayed themselues in sackecloth, as well the greate as the small of them. And the tydynges came vnto the kynge of Nynive, whiche rose out of his seate, and dydde his apparell of, and put on sacke cloth, and satte hym downe in ashes. And it was cryed and commaunded in Nynive, by the auctoritie of the kyng and his Lordes, saying: Be that neyther manne, nor beast, Oxe or shepe taste oughte at all, and that they neither fede nor drinke water: but putte on sacketlothe both man and beaste, and crye mightye vnto god: yea, so that euery manne turne from his euell waye, and from the wyckednesse that he hathe in hande. who can tell god maye turne and repente, and cease from his fearce wrath, that we perishe not. And when god sawe theyr workes howe they turned from theyr wycked wayes: he repented on the euell, whiche he layde he wolde do vnto them, and did it not.

The.iiii. Chapter.

I knowe well ynoughe that thou art a merciefull god, full of compassion, long sufferinge, and of great kyndenes, and repentest when thou shuldest take punishemente.

The

The booke of the Prophete Micheas the .vi. chapter.



Wo vnto them, that ymagin to do harme, and deuyse vngraciousnes vpon theyr beds to perfourme it in the clearé daye, for theyr power is agaynst god. when they counte to haue lande, they take it by vyolence, they robbe men of theyr houses. Thus they oppresse a man for his house, and euerye man for his heritage.

Truthe it is, my wordes are frendelye vnto them that lyue right: but my people doeth the cõtrary, therfore muste I take parte agaynste them, for they take awaye bothe coate and cloke from theim ymyle.

Yf I were a fleshly felowe, and a preacher of lyes, and tolde them that they might lyt bybbinge and bollyng, and be dronken. O that were a prophete for this people.

The .iii. Chapter.

O heare this ye rulers of the house of Jacob, and ye iudges of the house of Israel, ye that abhorre the thyng that is lawfull, and wrest aside the thynge that is streight. Ye that buylde vp Syon with bloude, and Jerusalem with doying wrong. O ye iudges ye geue sentence for gyftes. O ye prieftes, ye teache for lucre. O ye prophetes ye prophecye for moneye, yet wyll they be taken as those that hold vpon god, and saye: Is not the lorde among vs? Truthe, there can no myshortune happen vs. Therfore shall Syon for your sake, be plowed lyke a field, Jerusalem shal become an

heape

heape of stones, and the hyll of the temple shalbe turned to an hye wood.

The.iiii.Chapter.

THe lawe shall come out of Syon, and the worde of god from Jerusalem.

The.v.Chapter.

AND thou Bethleem Ephrata arte lytle among the thousandes of Juda, out of thee shall come vnto me whiche shalbe the gouernour in Israell, whose outgoynge hath bene from the beginning and from euerlastyng.

The vi.Chapter.

I wyll shewe the, O man, what is good, and what the lorde requireth of the, namelye to do right, to haue pleasure in louyng kyndenes, to be lowly, and to walke with thy god.

Shulde I not be displeased for the vnrighteous good in the houses of the wicked, and because the measure is minished? Or should I iustifie the falsebalaunces, and the bagge of disceptefull weyghtes, among those that be full of riches vnrighteously gotten: where the citesins deale with falsehede, speake lyes, and haue disceytfull tongues in theyre mouthes?

The.vii.Chapter.

THere is not a godly vpon earthe, there is not one righteous amonge men. They labboure all to shed bloude, and euerye man hurteth his brother to deathe, yet they saye they do well, when they do euyll. As the prynce willeth, so sayth the iudge, that he maye do hym a pleasure againe. The greate man speaketh what his hert desyreth and the hearers alowe him. The best of them is but a thystle, and the moste righteous of them is but a breer in the hedge.

Let no man beleue his frende, nor put his confidence in a brother.

kepe the porte of thy mouthe from her that lyeth in thy bosome.

A mans foes shall be euen they of his owne houshoide.

Where is there suche a god as thou? That pardonest wickednes, and forgeuest the offēces of the remnaunt of thine heritage? He kepeth not his wrath for euer and why? his delite is to haue compassion, he shall turne againe, and be mercifull to vs: He shall put doune our wickednesses, and cast all our synnes into the botome of the sea. Thou shalt kepe thy trueth with Jacob, and thy mercy for Abraham, lyke as thou hast sworne vnto our fathers long a go.

The booke of the Prophete Nahum the.i. Chapter.

THe Lorde is a gelouse Lorde, and a taker of vengeaunce is the Lorde and wrothfull. The lord taketh vengeaunce of his enemies, and reserueth displesure for his aduersaries. The lorde suffreth longe, he is of greate power, and so innocent, that he leueth no man vntiefle before hym.

Ful gratious is the Lorde, and a strong hold in the tyme of trouble, he knoweth them that put theyr trust in hym.

Lyke as the thornes that stycke together, and as the dryc strawe, so shal the dronkardes be consumed together, euen when they be full.

The booke of the Prophet Abacuc the fyrst Chapter.

TYrannye and violence are before me. Power ouer goeth right: for the law is torne in pieces, and there can no right iudgement go forthe. And why? the vngodlye is more set by then the righteous, this is the cause that wronge iudgement proceedeth.

The.ii. Chapter.

THe vnrighteous thinketh hymselfe in sauegarde, as a stronge holde: but the iuste shall lyue by his faith.

wo be to hym that heapeth vp other mennes goodes.

wo vnto him, that couetously gathereth euil gotten goodes into his houle, that he maye sette his nest on hye, to escape from the power of misfortune.

wo vnto hym that buyldeth the towne with bloude, and mayntayneth the citie with vnrighteousnesse.

wo be vnto hym that geueth his neyghboure drynke, puttyng in gall, and makyng hym dronken that he maye se his priuities.

wo be vnto hym, that saith to a piece of wood aryse, and to a dumme stone, stande vp: for what instruction maye suche one geue? Beholde it is layde with golde and siluer, and there is no brethe in it. But the lorde in his holy temple is he whom all the worlde shoulde feare.

The booke of the Prophete Sophony the.i.chapter.

I wyl vilite the Princes, the kynges chyldren and al suche as weare straunge clothyng.

The greate daye of the Lorde is at hande, it is harde by, and commeth a pace. Horrible is the tydinges of the Lordes daye, then shall the Gyaunte crye oute, for that daye is a daye of wrathe, a daye of trouble, and heauynesse: a daye of vtter destruction & misery a darke glomyng daye, a cloudye and stormy daye, a daye of the noyse of trompettes and shawmes, agaynst the strong cyties and towers. Theyr syluer nor theyre golde shalbe able to delyuer them in that wrothfull daye of the lorde, but the whole lande shall be consumed thorowe the fyre of his gelousye: for he shal soone make cleane ryddaunce of all them that dwell in the lande.

The.ii. Chapter.

Seke the Lord al ye meke herted vpon erth, ye that worke after his iudgement seke rightwisenesse, seke lowlynesse, that ye maye be defended in the wrothfull daye of the Lorde.

The

The booke of the Prophete Zachary the firſt Chapter.

TUrne you vnto me layth the Lorde of hooſtes, and I wyll turne to you layth the lorde of hooſtes.

The.v.Chapter.

I She a flying booke of.xx. cubytes longe, and ten cubites broade. Then layde he vnto me. This is the curſe that goeth furthe ouer the whole earthe, for all theues ſhalbe iudged after this booke, and all ſwearers ſhall be iudged accordynge to the ſame, and I wyll bryng it forth, layth the lorde of hooſtes, ſo that it ſhall come to the houſe of the theefe, and to the houſe of hym that falſely ſweareth by my name, and ſhall remayne in his houſe and cõſume it, with the tymbre and ſtones therof.

The.vii.Chapter.

Thus ſayeth the Lorde of hooſtes, execute true iudgement, ſhewe mercy and louynge kyndeneſſe, euery man to his brother. Do the widdowe, the fatherleſſe, the ſtraunger and poore no wrong, and let no man ymagine euyll agaynſte his brother in his hearte.

Lyke as he ſpake, and they wouldē not heare euen ſo they cryed, and I wolde not heare, ſayeth the Lorde of hooſtes.

The.viii.Chapter.

SPeake euery man the truth vnto his neighboure, execute iudgement truely and peace abyde within your portes, none of you imagine euell in his harte agaynſte his neighbour, and loue no falſe othes. For all theſe are the thynge that I

hate, sayeth the lorde.

The.viii.Chapter.

THus sayeth the Lorde of hoostes. The faste of the fourth moneth, the fast of the fifthe, the fast of the seuenthe, and the faste of the tenthe, shalbe ioye and gladnesse, and prosperous hye feastes vnto the house of Juda, onely loue the truth and peace.

The.ix.Chapter.

REioyse thou greatlye, O doughter Syon, be glad, o doughter Jerusalem, for loe, the kyng commeth vnto thee, euen the righteous and Sauiour, lowly and simple is he, he rydeth vpon an asse, and vpon the sole of an asse.

The.xi.Chapter.

AND I sayde vnto them, yf ye thinke it good bryng hyther my price, yf not then leaue. So then they weyed downe thirty siluer pence, the value that I was praysed at. And the Lorde sayde vnto me, caste it vnto the potter (a goodlye price for me to be valued at of them) and I toke the.xxx.siluer pence, and caste them to the potter in the house of the Lorde.

The.xii.Chapter.

MOreouer, vpon the house of Dauid, and vpon the cytezins of Jerusalē wyll I poure out the spirite of grace and compassion: so that they shall loke vpon me, whome they haue pearsed, and they shall bewepe him as men mourne for theyr onelye begotten sonne: yea, and be sorye for hym as men are sorye for theyr fyrste chylde.

The.xiii.Chapter.

AND yf it be sayed vnto him, how came these wounded then in thy handes? he shall answere. Thus am I wounded in the house of myne owne frendes.

Smyte the shepeheard, and the sheepe shalbe scatered

tied abrode: and so will I turne myne hande to the lytle ones.

The.xiiii.Chapter.

ANd the lorde my god shall come, and all saintes with him. In that daye shall it not be lyght, other cleare or dymme. This shalbe that speciall daye whiche is knowen vnto the Lorde, neither daye nor night, but aboute euenyng time it shalbe lyghte.

The booke of the Prophete Malachy the.i.Chapter.

WAs not Esau Jacobs brother, sayth ỹ lorde yet haue I loued Jacob, and hated Esau. Yea, I haue made his hilles waste, and his heritage in a wildernesse for dragons.

Yf ye offer the blynde, is it not euell? and ye offer the lame and sicke, is not that euell? yea, offer it vnto the prince, shall he be contente with the, or accepte thy persone, sayth the LORDE of hostes?

what is he among you, that will do so muche as to shut the doores, or to kyndle the fyre vpon my aulter for nought: I haue no pleasure in you, saieth the lorde of hoostes.

From the rising vp of the sunne, vnto the goyng downe of the same my name is great amonge the gentiles: Yea in euery place shall there sacrifice be done, and a cleane offering offred vp vnto my name: for my name is great amonge ỹ heathen sayeth the Lorde of hoostes.

Cursed be the dissembler, whiche hathe in his flocke one that is a male, and when he maketh a vowe, offereth a spotted one vnto the Lorde.

The

The.ii.Chapter.

IN the Prieſtes lyppes ſhould be ſure knowledge, that menne maye ſeke the lawe at his mouth for he is a meſſenger of the LORDE of hooſtes.

The.iii.Chapter.

I wyll ſende my meſſenger, whiche ſhall prepare the waye before me.

Beholde, he commeth ſayth the Lord of hooſtes. But who maye abyde the daye of his comminge? who ſhalbe able to endure, when he appeareth? for he is lyke a goldeſmythes fyer, and lyke wachers ſope. He ſhall ſet hym downe to trye and to clenſe the ſiluer, he ſhall pourge the chyldren of Leuy, and purifye them lyke as Golde and ſyluer.

I wyll come and puniſhe you, and I my ſelfe wyll be a ſwifte witneſſe agaynſte the witches, agaynſte the aduouterers, agaynſte falſe ſwearers, yea and agaynſte thoſe that wrongfullye kepe backe the hyrelynges dewtye: whiche vexe the widdowes and the fatherles, and oppreſſe the ſtraunger, and feare not me ſayeth the Lorde of hooſtes.

Turne ye newe vnto me, and I wyll turne me vnto you ſayth the Lorde of hooſtes. Ye ſaye, wherein ſhall we turne? Shoulde a man vſe falſe heade and diſceyte with god as ye vſe falſe heade and diſceyte with me? yet ye ſaye, wherein vſe we diſceyte with the? In tythes. Therfore are ye curſed with penury, becauſe ye diſſemble with me, all the forte of you. Bryng euery tithe into my barne that there maye be meate in my houſe, and proue me withall ſayeth the Lorde of hooſtes, yf I wyll not open the wyndoſe of heauen vnto you, and powre you oute a bleſſyng with plenteouſeneſſe, yea I ſhall reproue the conſumer for your ſakes.

so ꝑ he shall not eate vp the fruite of your grou̇d, neither shall the vineyard be baron in the fielde sayeth the Lorde of hooستes. Insomuche that all people shall saye that ye be blessed. For ye shalbe a pleasaunte lande sayeth the Lorde of hooستes.

The.iiii.Chapter.

The daye commeth that shall burne as an ouen, and all the proude, yea, and all suche as do wyckednesse, shalbe strawe, and the day that is to come, shall burne them vp, sayeth the Lorde of hooستes, so that it shall leue them neyther roote nor braunche. But vnto you that feare my name shall that sunne of righteousnes aryse, and health shalbe vnder his winges: ye shall go foorthe and multiplye as the fat calues, ye shal treade downe the vngodlye, for they shalbe lyke the ashes vnder the soules of youre feete in the daye that I shall make, sayth the lorde of hoستes.

Beholde, I wyll sende you Elias ꝑ Prophet before the comming of the daye of the greate and fearefull Lorde

The booke of the Prophete Barucke the.i.Chapter.

The deade that be gone downe to theyr graues, and whose soules are oute of theyr bodies, ascribe vnto the Lorde, neither prayse nor righteous making: but the soule that is vexed for the multitude of her synnes, which goeth on heauelye and weakelye, whose eyes beginne to fayle, yea, suche a soule ascribeth prayse and righteousnesse vnto the Lorde.

The.ii.Chapter.

O Learne then where discretion is, where vertue is, where vnderstandinge is, that thou maiste knowe also from whence cometh long life a necessarie liuinge, the lyght of the eies, and quietnes, who euer founde oute hir place? whoe euer came into hir treasures.

Afterwarde did he shewe him selfe vpon earth and dweite amonge them.

The.vi. Chapter.

Blessed is the godly man, that hath no ydolles, and worshippeth none, for he shall be farre frome reproufe.

The fyrste boke of the Machabees

The.ii. Chapter.

THus ye maye consider thorowe out all ages since the worlde began, that who so euer put their truste in God, were not ouercome, feare not ye then the wordes of an vngodlye manne, for his glorye is but donge and wormes, to daye is he set vp, and to morow is he gone, for he is turned into earth, and his memorial is come to nought.

The.iii. Chapter.

BVt Judas saide, it is a small matter for manye to be ouercome with fewe, yea, there is no difference to the God of heauen, to deliuer by a great multitude, or by a small companie, for the victorye of the battaile standeth not in the multitude of the hoste, but the strength commeth from heauen.

Judas ordeined captaines ouer the people, ouer thousandes, ouer hundredes, ouer fiftye, and ouer tenne. But as for suche as builded theim houses, maried wiues, planted them vineyardes, and those that were fearefull, he commaunded the

euery

euery manne to go home againe, accordyng to the lawe.

The. iiii. Chapter.

IUdas and his brethren with the whole congregation of Israell, ordeined that the tyme of dedication of the aulter should be kept in his season frome yeare to yere, by the space of eyghte dayes from the. xxv. daye of the moneth Casius with myrth and gladnesse.

The. vi. Chapter.

AND to prouoke the Elephantes for to fighte they shewed them the sap of red grapes and molberyes.

The seconde booke of the Machabees the. iii. Chapter.

THanche Onias the hye preast, for his sake hath the lorde graunted the thy lyke.

The. iiii. Chapter.

TO do wyckedly againste the lawe of god, shall not escape vnpunished.

The. v. Chapter.

Yet was Antiochus not content with this, but durst go into the moste holy temple, (Menelaus ỹ traytour to the lawes, and to his owne naturall countrey, beynge his guyde) and with his wycked handes toke the holy vessell, whiche other kinges and cyties had geuen thether for the garnyshinge and honoure of the place, them toke he in his handes vnworthelye, and defiled them.

God hath not chosen the people for ỹ places sake, but the place for the peoples sake: and therfore is the

is the place become partaker of the peoples trou-
ble, but afterwarde shalbe enioye the welthe of
them. And lyke as it is now forsake in the wrathe
of almightie god, so when the greate god is recon-
ciled, it shalbe set vp in hys worshyp agayne.

The. vi. Chapter.

When god suffereth not synners longe to fo-
lowe theyr owne mynde, but shortelye pu-
nishe them, it is a token of his greate louyng kind-
nesse. For this grace haue we of god more then o-
ther people, that he suffereth not vs longe to
synne vnpunished lyke as other nacions, that
when the daye of iudgement commeth, he maye
punishe them in the ruines of theyr synnes. Ye
we synne, he correcteth vs, but he neuer with-
draweth his mercye from vs, and thoughe he pu-
nishe with aduersitie, yet doeth he neuer forsake
his people.

The. viii. Chapter.

For they, sayde Judas Machabeus, trusteth
theyr weapons and boldnes, but oure confi-
dence is in the almightie lorde, which in the twin-
cling of an eye, maye bothe destroye them that
come agaynste vs and all the worlde.

The. xii. Chapter.

Judas gathered of euery one a certayne in so
much that he broughte together two. M. dra-
mars of siluer, whiche he sente vnto Jerusalem
that there might a sacrifice be offered for the misdede
In the place whiche he did well and right: for he
had some consideracion and pondring of the lyfe
that is after this tyme. For yf he had not thought
that they whiche were slayne, did not liue, it had
bene superfluous and vayne, to make any vowe
or sacrifice for them that were deade. But forasmu-
che as he sawe that they whiche dye in the fa-
uour and beleefe of god, are in good rest and loye,

he

he thought it to be good and honorable for a reconcilinge, to do the same for those whiche were slayne, that the offence might be forgeuen.

The.xv.Chapter.

This is he that prayeth much for the people & for all the holy citie, Jeremy the Prophet of God.

And Machabeus held vp his handes towarde heauen, callyng vpon the Lord, that doth wonders: which geueth not the victorie after the multitude of the weapõs and power of the hoost but to them that please hym, according to his owne wyll.

The Tyrannor and they that were with him, drewe nye with traumes, and tõges: But Judas and his companie with prayer and callyng vpõ god. with theyr handes they smote, but with their hartes they prayed vnto the Lorde, and slewe no lesse then.xxxv.M. men.

Finis.

Here endeth the olde Testaments.

1 JU 55

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¶ The gospel of. S. Matthew. the first Chapter.

ALl the generacions of Abraham to Dauid are .xiiii. generacions. And from Dauid vnto the captiuitie of Babilon, are .xiiii. generacions. And from the captiuitie of Babilon vnto Chriſt, are also xiiii. generacions.

The byrthe of Jesus Chriſte was on this wiſe. when his mother Mary was betrouthed to Joseph, before they came to dwell together, she was founde with chylde by ꝑ holy ghoſte. Then Joseph her husbande beynge a perfecte manne, and lothe to make an enſample of her was mynded to put her awaye secretely.

whyle he thus thought, beholde the angel of the Lorde appeared vnto hym in a dreme, saying: Joseph the sonne of Dauid feare not to take vnto thee Mary thy wyfe. For that whiche is conceaued in her, is of the holy ghoſt. She shal bring forth a sonne, and thou shalt call his name Jesus. For he shall saue his people from theyr synnes.

And Joseph as sone as he awoke out of slepe, dyd as the aungell of the lorde bad hym, and toke his wyfe vnto hym, and knewe her not, tyl she had brought forthe her firſte sonne, & called his name Jesus.

The .ii. Chapter.

WHen Jesus was borne at Bethleem in Jury, in the tyme of Herode the kyng. Behold there came wyſe men from the East to Jeruſalem saying: where is he that is borne kyng of Jewes? we haue sene his starre in the East, and are come to worſhip him.

When they hadde heard the king, they departed: and lo the starre which they sawe in the East, went before them, tyll it came and stode ouer the place where the chylde was. When they sawe the starre, they were meruelously glad: and went in to the house, and founde the chylde with Mary his mother, & kneled downe and worshypped him, and opened their treasures and offered vnto hym gyftes, golde, frankensence, and myrre.

The.iii. Chapter.

IN those dayes John the Baptiste came, and preached in the wyldernes of Jury, sayenge: Repent, the kyngdome of heauen is at hande.

Bringe forth therfore the frutes belongynge to repentaunce. And se that ye ones thynke not to saye in youre selues, we haue Abraham to our father. For I saye vnto you, that god is able of the stones to raise vp children vnto Abraham.

Euen nowe is the axe put vnto the rote of the tree: so that euery tree whiche bryngeth not forth good frute, is hewen downe and caste in to the fyre.

The.iiii. Chapter.

IT is wrytten, man shall not lyue by breade oneiye, but by euerye worde that proceedeth out of the mouth of god.

Thou shalte worshippe the lorde thy god, and him onely serue.

The people which sat in darcknes sawe great lyghte, and to them whiche sat in the region and shadowe of deathe, lyght is begonne to shyne.

From that time Jesus beganne to preache and to saye, Repent for the kingdome of heauen is at hande.

He saide vnto Peter and Andrewe folowe me, and I wyll make you fyshers of menne. And they

streyghte waye lefte theyr nettes, and folowed hym.

And he went forthe frome thence, and sawe other two bretherne, James the sonne of Zebede, and John his brother, in the shyppe with Zebede theyr father, mendynge theyr nettes, and called them. And they without tarynge lefte the shyppe and their father, and folowed hym.

Blessed are the poore in spyrete, for theirs is the kyngdome of heauen.

The. v. Chapter.

BLessed are they that mourne, for they shalbe comforted.

Blessed are the meke, for they shall inheritte the earthe.

Blessed are they, whiche hunger and thurst, for righteousnes, for they shalbe filled.

Blessed are the mercifull, for they shall obteine mercy.

Blessed are the pure in harte, for they shall see god.

Blessed are the peacemakers, for they shalbe called the chyldren of god.

Blessed are they whiche suffer persecution for righteousnes sake, for theyrs is the kyngdome of heauen.

Blessed are ye whan men reuyle you, and persecute you, and shall falsly saye all maner of euyll saynges againste you for my sake, Reioyce and be glad, for greate is your rewarde in heauen.

Ye are the salte of the earth: but yf the salte haue lost her saltenes, what can be salted therewith? It is thence forth good for nothynge, but to be cast oute and to be troden vnder foote of menne.

Ye are the lyghte of the worlde. A cytie that is sette on a hyll, cannot be hydde, neither do menne

lyght a candell, and put it vnder a bushell, but on a candelsticke, & it lighteth al that are in the house Let your light so shine before men, that they may se youre good workes, and glorifie youre father whiche is in heauen.

Thinke not that I am come to destroye the law of the Prophetes: no I am not come to destroye them, but to fulfyll them. For truly I saye vnto you, tyl heauen and earth perysche, one iote or one title of the lawe shall not scape, till all be fulfilled.

Who so euer breaketh one of these leste commaundementes, & teacheth men so, he shalbe called the leste in the kingedome of heauen. But who so euer obserueth and teacheth, the same shal be called greate in the kingdome of heauen.

Ye haue heard howe it was saide vnto them of the olde time. Thou shalt not kill. For whosoeuer killeth, shall be in daunger of iudgemente. But I saye vnto you, whosoeuer is angrye with his brother shalbe in daunger of iudgement. who so euer saieth vnto his brother Racha, shall be in daunger of a counsell. But who so euer saieth thou fole, shall be in daunger of hell fire.

When thou offereste thy gifte at the aulter, and there remembreste that thy brother hathe ought against the: leue there thine offeringe before the aulter, and go thy waye firste, and be reconsiled to thy brother, and then come and offer thy gifte.

Agree with thine aduersarie quickelye, whiles thou arte in the waye with him, leste that thine aduersarie deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be caste into prison. Verely I saye vnto the, thou shalt not come out thence, till thou haue paied the vttermoste farthinge.

Ye haue heard howe it was saide to them of the olde time. Thou shalt not commit aduoutry.

But

But I saye vnto you, that who so euer loketh on a wife, lustinge after her, hathe committed aduoutrye wyth hir in his herte. wherefore if thy righte eye offende the, plucke him out, and caste him frō the, better it is for the that one of thy membres perishe, then that thy hole bodie shoulde be caste into hell. Also if thy right hande offende the, cutte him of, and caste him from the. Better it is that one of thy membres perishe, then that all the body shoulde be cast into hell.

It is saide: who so euer putteth away his wife let him geue hir a testimonial also of deuorcemēt. But I saye vnto you: who so euer putteth awaye his wife (excepte it be for fornication) causeth hir to breake matrimonie. And who so euer marieth hir that is deuorsed, breaketh wedlocke.

Againe, ye haue heard howe it was said to the of olde time. Thou shalte not forswreare thy selfe, but shalte perfourme thine othe to god. But I saye vnto you, swear not at al, neither by heauen for it is goddes seate, nor yet by the earthe, for it is his fote stole: neither by Jerusalem, for it is the citie of that great kinge, neither shalt thou swere by thy heade, bicause thou canste not make one white heere or blacke, but your cōmunication shal be yea yea, & nay naye, for what so euer is more then that, commeth of euill.

Ye haue heard how it is sayd: an eye for an eye: & tothe for a toth. But I saye vnto you: that ye resiste not wronge. But whosoeuer geue the a blow on thy right cheke, turne to him the other. And if anye man will sue the at the lawe, & take away thy cote, let him haue thy cloke also. And who soeuer will compell the to goo with him a myle, go with him twaine.

Geue to him that asketh, and frome hym that would borowe, turne not awaye.

Ye haue heard howe it is saide: thou shalte loue thy neighbour, and hate thine enemy. But I saye vnto you, loue your enemyes, bleſſe them that curſe you. Do good to them that hate you. Praye for them whiche do you wrong and perſecute you, that ye maye be the children of your father whiche is in heauen: for he maketh his sonne to arise on the euill and on the good, and sendethe his rayne on the iuſte and vniuſte. For yf ye loue them which loue you: what rewarde shall ye haue? Do not the Publicans euen so? And yf ye be frendly to your brethren onelie, what singuler thing, do ye? do not the Publicanes like wise? ye shall therfore be perfecte euen as your father whiche is in heauen, is perfecte.

The. vi. Chapter.

Take hede to your almes, that ye geue it not in the sight of menne, to the intente that ye woulde be sene of them. Or els ye get no rewarde of your father whiche is in heauen. whensoeuer therfore thou geueſt thine almes, thou shalte not make a trompet to be blowen before thee, as the Ypocrites do in the sinagoges and in the stretes for to be prayſed of men. Verely I saye vnto you, they haue their rewarde. But when thou doeſt thine almes, let not thy lefte hande knowe what thy right hande doeth, that thine almes maie be secrete: and thy father whiche seeth in secrete, shal rewarde the openly.

when thou prayeſt, thou shalte not be as the Ypocrites are. For they loue to stande and praye in the Synagoges and in the corners of the stretes, because they wolde be sene of men. Verely I saye vnto you, they haue their rewarde. But when thou prayeſt, enter into thy chambre, and shutte thy doore to thee, and praye to thy father whiche is in secrete, and thy father whiche seeth

in

in secrete, shall rewarde thee openly. And when ye praye, bable not muche as the Heathen doe, for they thinke that they shalbe heard, for their much bablinges sake. Be ye not lyke them therfore, for your father knoweth whereof you haue nede, before ye axe of hym.

When ye faste be not sadde as the Ypocrites are. For they disfigure theyr faces, that they might be sene of men how they faste. Verely I saye vnto you, they haue theyr rewarde. But thou, when thou fastest, annoynte thine heade, and washe thy face: that it appere not vnto men howe that thou fastest. But vnto thy father whiche is in secrete, and thy father whiche seeth in secrete, shall rewarde thee openlye.

Se that ye gather you not treasure vpon the earthe, where rust and mothes corrupte, & where theues breake through and steale. But gather ye treasure together in heauen, where neither rust nor mothes corrupte, & where theues neither breake vp nor steale. For where soeuer youre treasure is, there wyll youre heartes be also.

No man can serue two mysters. For either he shall hate the one, and loue the other, or elles he shall lene to the one, and despise the other: ye cannot serue God and Mammon.

I saye vnto you, be not carefull for your lyfe, what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on. Is not the life more worthe than meate, and the bodye more of value then rayment? Beholde the fowles of the ayre: for they sowe not neither reape, nor yet carye into the barnes: and yet your heauenlye father feedeth them: Are ye not muche better then they?

Which of you (though he toke thought therfore) coulde put one cubite vnto his stature? And why

care

care ye thē for rayment? Considre the lilyes of the fielde howe they growe, they labour not neither spinne. And yet for all that I saye vnto you, that euen Salomon in all his royaltie was not arayde lyke vnto one of these. Wherfore yf god so clothe the grasse, which to daye in the fielde, and to morowe shalbe cast into the fornace, shall he not muche more do the same vnto you, O ye of lytle faith? Therfore take no thought saying: what shal we eate or what shall we drynke, or wherewith shall we be clothed: After all these thynges seke the gentyles. For your heauenly father knoweth that ye haue nede of all these thynges. But rather seke ye fyrste the kyngdome of heauen and the righteousenesse thereof, and all these thynges shalbe ministred vnto you. Care not then for to morow, but let the morowe care for it selfe: for the daye ꝑsēt hath euer ynough of his own trouble.

The. vii. Chapter.

IUdge not, that ye be not iudged, for as ye iudge so shall ye be iudged. And with what measure ye meate, with the same shall it be measured to you agayne.

Why seest thou a moote in thy brothers eye, and perceauest not the beame that is in thine own eye? Or why sayest thou to thy brother: suffer me to plucke oute the moote out of thyne eye, and behold a beame is in thyne owne eye. Ypocrite, first cast out ꝑ beame out of thyne own eye, and then shalt thou see clearely to pluck out the moote out of thy brothers eye.

Geue not that whiche is holy to dogges, neither caste ye your pearles before swyne leste they treade them vnder their fete, and the other turne agayne and all to rent you.

Axe and it shall be geuen you. Seke and ye shal fynde. Knocke and it shalbe opened vnto you.

For

For whosoeuer axeth receaueth, & he that seketh, findeth, & to hym that knocketh it shal be opened.
whatsoeuer ye wolde that men should do to you, euen so do to them.
Enter in at the strayte gate: for wyde is the gate, and brode is the waye that leadeth to destruction: and many there be whiche go in therat. But strayte is the waye whiche leadeth vnto lyfe and fewe there be that fynde it.
Beware of false prophetes, whiche come to you in shepes clothyng, but inwardly they be rauenyng wolues. Ye shall knowe them by theyr fruites.
Euery tree that bryngeth not forthe good fruite, shalbe hewen downe, and cast into the fyre.
Not all they that saye vnto me, Mayster, Mayster, shall enter into the kyngdome of heaue, but he that dothe my fathers wyll whiche is in heauen.

The. viii. Chapter.

Syr, I am not worthy ỹ thou shouldest come vnder my roofe, but speake the worde onlye and my seruaunt shalbe healed.
Verely I saye vnto you: I haue not founde so great fayth, no, not in Israell.
Master, I will folowe the whither soeuer thou goest. And Iesus sayde vnto hym: the foxes haue holes, and the byrdes of ỹ ayre haue nestes, but the sonne of the man hathe not whereon to rest his head.
Another that was of his disciples sayde vnto hym: master suffer me first to go and burye my father. But Iesus sayde vnto hym: folowe me and let the dead burie theyr dead.
And beholde the deuilles cryed out sayenge: O Iesu the sonne of God what haue we to do with thee? Art thou come hither to torment vs before the tyme become? And there was a good waye of

from

from them a great heard of swyne feedyng. Then the deuils besought him sayinge: yf thou caste vs oute, suffer vs to go oure waye into the heard of swyne. And he sayde vnto them: go your waies.

The.ix. Chapter.

AND when Jesus sawe the fayth of them, he sayde to the sicke of the palsie: sonne, be of good chere, thy sinnes be forgeuen thee.

Why eateth youre mayster with Publicanes and sinners? when Jesus heard that, he sayde vnto them: The hole nede not the phisition, but they that are sycke. Go and learne what that meaneth: I haue pleasure in mercy, and not in offring. For I am not come to call the righteous, but the synners to repentaunce.

No man pieceth an olde garment with a piece of newe clothe: for then taketh he awaye the piece agayne from the garment, and the rente is made greater. Neither do men put newe wyne in olde vessels, for then the vessels breake, and the wyne runneth out, and the vessels perishe. But they powre newe wyne into newe vessels, and so are both saued together.

Then sayde he to his disciples: the haruest is greate, but the labourers are fewe, wherfore praye the Lorde of the haruest, to sende for the labourers into his haruest.

The.x. Chapter.

AND he called his .xii. disciples vnto hym, and gaue them power ouer vncleane spirites, to cast them out, and to heale all maner of sicknesses and all maner diseases.

These .xii. dyd Jesus send, and commaunded them, saying: Go not into the wayes that leade to Gentiles, and into the cities of the Samaritanes enter ye not but go rather to the lost shepe of the house of Israell. Go and preache saying: that the

kyngdome

kyngdome of heauen is at hande. Heale the sicke, cleanse the Leyers, rayse the deade, cast out the deuils. Freely ye haue receyued, freely geue agayne. Possesse not golde nor syluer, nor brasse in youre girdels, nor yet scrip towardes your iourneye, neyther two coates, neither shoes, nor yet a staffe. For the workeman is worthy to haue his meate.

Into whatsoeuer citie or toune ye shal come, enquyre who is worthy in it, and there abyde tyll ye go thence. And when ye come in a house, salute the same, and yf the house be worthye, youre peace shall come vpon it: but if it be not worthye youre peace shall returne to you agayne. And whosoeuer shall not receiue you, nor wil heare your preaching, when ye departe out of that house or that citie, shake of the dust of your feete. Truly I saye vnto you, it shalbe easier for the lande of Sodoma and Gomorra in the daye of iudgement, then for that citie.

Beholde I sende you forthe as shepe among wolues. Be ye therfore wyse as serpentes, and innocent as doues. Beware of menne, for they shal deliuer you vp to the counsels, and shal scourge you in theyr Synagoges. And ye shall be brought to the head rulers and kynges for my sake, in witnesse to them and to the Gentiles. But when they deliuer you vp, take no thought howe or what ye shall speake, for it shalbe geuen you euen in the same houre, what ye shall saye. For it is not ye that speake, but the spirite of youre father which speaketh in you.

The brother shall betraye the brother to death, and the father the soune. And the children shall arise agaynste theyre fathers and mothers, and shall put them to death: and ye shall be hated of all men for my name: but he that endureth to thende shalbe saued.

when

whenthey persecute you in one Citye, flie into an other.

The disciple is not aboue his maister, nor yet the seruaunte aboue his Lorde. It is inough for the disciple to be as his maister is, & that the seruaunte be as his Lorde is, if they haue called the Lorde of the house Beelzebub: howe much more shall they call them of the houshold so?

There is nothynge so close that shall not be opened, and nothing so hydde, that shall not be knowen.

And feare ye not them which kyl the bodye, and be not able to kyl the soule: But rather feare hym which is able to destroy both soule and body into hell.

whosoeuer shall knowelege me before men, hym wil I knowlege also before my father which is in heauen. But whosoeuer shall denye me before menne, hym will I also denye before my father whiche is in heauen.

Thinke not, that I am come to sende peace in to the earthe: I am not come to sende peace, but a swearde. For I am come to set a man at variaūce againste his father, and the doughter agaynst her mother, and the doughter in lawe against her mother in lawe: And a mannes foes shalbe they of his owne householde.

He þ loueth his father, or mother more then me, is not mete for me. And he that loueth his sonne, or doughter more then me, is not mete for me: And he that taketh not his crosse and foloweth me, is not mete for me. He that fyndeth his lyfe, shall lose it: and he that loseth his lyfe for my sake, shall finde it.

He that receaueth you, receyueth me: and he that receyueth me, receyueth hym that sent me. he that receyueth a prophet in the name of a pro-

phete,

phete shall receaue a prophetes rewarde: and he that receaueth a righteous man in the name of a righteous man, shal receaue the rewarde of a righteous man. And whosoeuer shall geue vnto one of these lytles ones to drynke a cuppe of colde water onely in the name of a disciple: I tell you of a trueth, he shall not lose his rewarde.

The. xi. Chapter.

They that weare softe clothing, are in kinges houses.

Verely I saye vnto you, amonge the chyldren of womenne arose there not a greater then Johns the Baptiste. Notwithstandinge he that is lesse in the kingdome of heauen, is greater then he.

From the tyme of John Baptiste hytherto, the kyngdome of heauen suffreth violence, and they that go to it with violence, pluck it vnto them.

John came neither eatynge nor drynkynge, and they saye he hath the deuyll. The sonne of manne came eatynge and drynkyng, and they saye beholde a glutton and dryncker of wyne, and a frende vnto publicanes and synners.

And thou Capernaũ, whiche arte lyfte vp vnto heauen, shalt be brought downe to hell.

I praise the o father lorde of heauen and earth, because thou hast hyd these thinges from the wise and prudent, and haste opened them vnto babes, euen so father, for so it pleased the.

No man knoweth the sonne but the father neyther knoweth any man the father, saue the sonne, and he to whome the sonne wyll open him.

Come to me all ye that laboure and are laden, and I wyll ease you. Take my yoke on you and lerne of me, for I am meke and lowly in herte: and ye shall fynde rest vnto your soules. For my yoke is easy: and my burden is lyghte.

The.xii.Chapter.

I Require mercye and not lacrifice.

They axed him sayenge: Is it lawfull to heale vpon the saboth dayes? because they might accuse him. And he said vnto them: whiche of you wolde it be, yf he had a shyppe fallen into a pytte on the sabothedaye, that wolde not take him and lyft him out? And howe moch is a man better then a shepe? wherfore it is lefull to do good deede on the saboth dayes.

Euery kyngdome deuided within it selfe, shall be brought to nought. Neyther shall any cytie or houshold deuided against it selfe, continu, He that is not with me, is againste me. And he that gadde-reth not with me, scattereth abroade.

wherfore I saye vnto you, all maner of synne and blasphemy shalbe forgeuen vnto men: but the blasphemy of the spyrete, shall not be forgyuen vnto menne. And whosoeuer speaketh againste the holy ghost, it shall not be forgeuen him, nor nether in this worlde, nether in the worlde to come.

Ether make the tree good and his frute good also: or els make the tree euyl, and his frute euyl. For the tree is knowen by his frute.

O generation of Vipers, howe can ye saye well, when ye youre selues are euyll. For of the a-bundance of the hart, the mouth speaketh. A good man oute of the good treasure of his harte, bring-geth forth good thinges: And an euyll man, oute of his euyll treasure, bringeth forth euyll thinges. But I saye vnto you, that of euerye ydell worde that menne shall haue spoken: they shall gyue a-counte at the day of iudgement. For by thy wor-des thou shalt be iustified, & by thy wordes thou shalt be condemned.

As Jonas was thre dayes and thre nightes in ỹ whales bellye, so shall the sonne of manne be thre

dayes

dayes and thre nightes in the hart of the earth.

One saide vnto him: beholde thy mother and thy brethren stande without, desiryng to speake with the: he answered and saide to him that told him. who is my mother? or who are my brethrene and he stretched forth his hãde ouer his disciples and sayde: beholde my mother and my brethren. For whosoeuer dothe my fathers will which is in heauen, the same is my brother, suster, and mother.

The. xiii. Chapter.

ANd the disciples came and sayd to him. Why speakest thou to them in parables? He answered and saide vnto them: it is geuen vnto you to knowe the secretes of the kingdome of heauen, but to them it is not geuen. For whosoeuer hath to him shalbe geuen, and he shall haue abundance but whosoeuer hathe not, from him shall be taken awaye euen that he hath.

This peoples hartes are waxed grosse, and their eares well dull of hearynge, and their eyes haue they closed leaste they shulde see with their eyes, and heare with eares, & shulde vnderstande with their hartes, and shoulde tourne, that I myghte heale them. But blessed are youre eyes, for they see, and youre eares, for they heare. Verely I saye vnto you, that many prophetes and perfect men haue desired to see those thinges whiche ye se, and haue not sene them, & to here those thinges which ye heare, and haue not hearde them.

The sonne of manne shall sende forth his angels and they shall gather out of his kyngdom all thinges that offende, and them whyche do iniquitie, and shall caste them into a furnes of fyre.

there shalbe waylyng and knaschyng of teth. Then shall thy iuste men shyne a bryght as the sonne in the kyngdome of their father.

Whence cometh all this wysdome and power vnto him? Is not this the carpenters sonne, is not is mother called Marye? and his brethren be called Iames and Ioseph and Simon, and Iudas? and are not his systers all here with vs? whense hathe he all these thinges.

A prophete is not without honoure, saue in his owne countre, and amonge his owne kynne.

The. xiiii. Chapter.

AND when his disciples sawe hym walkynge on the see, they were troubled, sayeng: it is some spyte, and cryed out for feare. And streyght waye Iesus spake vnto them sayenge: Be of good cheare, it is I, be not afrayed.

The. xv. Chapter.

HE that curseth father or mother, shall suffer death.

This people draweth nye to me with theyr mouthes, and honoureth me with their lyppes, howbeit, their hartes are farre from me: but in vaine thei worship me teaching doctrines, whiche are nothinge but mens preceptes.

That whiche goeth into the mouthe, defileth not the man: but that whiche commeth out of the mouth defileth the man.

All plantes whiche my heauenlye father hathe not planted, shalbe plucked vp by the rotes.

Yf the blynde leede the blynde, bothe shall fall in to the dyche.

Out of the herte come euyll thoughtes, murder breakyng of wedlocke, whoredome, theefte, false witnes berynge, blasphemye. These are the thinges whiche defyle a manne. But to eate with vnwaschen handes, defileth not a man.

Then

Then came to him his disciples, and besought him sayenge: sende her awaye, for she foloweth vs crying. He answered and sayde: I am not sent but vnto the loost shepe of the house of Israel.

It is not good to take the childrens bread, and to caste it to whelpes. She answered and sayde: truthe lord, neuertheiesse the whelpes eate of the crommes, whiche fall from their masters table.

The.xvi.Chapter.

AT euen ye saye, we shall haue fayre wedder, and that because the skye is reed: and in the morning ye saye, to daye shalbe foule wedder, and that because the skye is cloudy and reed.

When Jesus came into the coastes of the cytie whiche is called Cesarea Philippi, he axed his disciples sayeng: who do men saye that I the sonne of man am? They sayde: some saye thou art John Baptist, some Helias, some Jeremias, or one of the prophetes. He saide vnto them: but whom saye ye that I am? Simon Peter answered & said: Thou art Christ the sonne of the liuing god. And Jesus answered and sayde to him: Happy arte thou Simon the sonne of Jonas, for flesche and bloud hath not opened vnto the that, but my father whyche is in heauen. And I saye also vnto the, that thou art Peter: and vpon this rocke, I wyll bylde my congregation And the gates of hell shall not preuayle against it. And I wyll geue vnto the, the keyes of the kingdome of heauen, and whatsoeuer thou byndest vpon erth, shalbe bounde in heauen, and whatsoeuer thou lowsest on earth, shalbe lowsed in heauen.

But Peter tooke him aside, and began to rebuke him sayeng: Master fauer thy selfe, this shall not come to the. Then tourned he aboute and sayde vnto Peter: come after me Satan, thou offendest me because thou sauourest not godly thinges, but

worldly thinges.

Yf any man wyll folowe me, lette him forsake hym selfe, and take vp his crosse and folowe me. For whosoeuer wyll saue his lyfe, shall loose it. And whosoeuer shal loose his lyfe for my sake, shal fynde it. What shall it profyt a manne though he shulde wynne all the whole worlde, yf he loose hys owne soule? Or els what shall a man geue to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father with his angels, and then shall he rewarde euerye man accordynge to his dedes. The.xvii.Chapter.

AND beholde ther came a voyce oute of that cloude sayenge: this is my deare sonne, in whom I delyte, here him.

I saye verely vnto you, yf ye hadde faithe as a grayne of mustarde seed, ye shulde saye vnto this mountaine, remoue hence to yonder place and he shulde remoue, neither shulde anye thinge be vnpossible for you to do. Howbeit this kinde goeth not out, but by prayer and fastyng.

What thynkest thou Simon, of whome do the kynges of the earthe, take tribute or poll money? of their children or of straungers, Peter sayd vnto hym of straungers. Then said Iesus vnto hym agayne: then are the children free.

Neuerthelesse, lest we shuld offend them, go to the sea, and cast in thine angle, and take the fysshe that fyrst cõmeth vp, and when thou hast opened his mouthe, thou shalte fynde a piece of twenty pence, that take, and paye for me and the.

The.xviii.Chapter.

THe disciples came vnto Iesus sayeng: who is the greatest in the kyngdome of heauen? Iesus called a chylde vnto him, and set him in the myddes of them, and sayde: Verely I saye vnto you, except ye tourne, and become as children, ye

cannot

cannot enter into the kingdome of heauen. whoso-
euer therfore humbleth him selfe as this chylde,
the same is the greatest in the kyngdome of hea-
uen. And whosoeuer receaueth suche a chylde in
my name, receaueth me. But whosoeuer offende
one of these lytelones whiche beleue in me, it were
better for him that a millstone were hanged about
his necke, and that he were drowned in the depth
of the sea.

Wo be vnto the worlde because of offences.
Howebe it, it cannot be auoyded but that offen-
ces shalbe geuen. Neuertheselle wo be to the man
by whome the offence commeth. wherfore yf the
hande, or thy fote offende the, cut him of and cast
hym from the. It is better for the to enter in to
lyfe halt or maymed, rather then thou shuldest ha-
uyng two handes or two feete, be cast into euer la-
stying fyre. And if also thine eye offende the, pluche
him oute and cast him from the. It is better for
the to enter into lyfe with one eye, then hauynge
two eyes to be cast in hell fyre.

Se that ye despise not one of these litelons. For
I say vnto you ỹ in heauen their angels alwayes
beholde the face of my father whiche is in heuen.

The sonne of man is come to saue that, which is
lost. Yf thy brother trespace against the, go and tel
hym his faute betwene hym and the alone, yf he
heare the, thou hast wonne thy brother, but yf he
heare thy not, then take yet with the one or two,
that in the mouthe of two or thre wytnesses all
thinges maye be stablyshed. Yf he here not them,
tell it vnto the congregation, yf he heare not the
congregacion, take him as an heathen man and as
a publican. Verely I saye vnto you, what soeuer
ye binde on earth, shalbe bounde in heauen: And
whatsoeuer ye lowse on earthe, shalbe lowsed in
heauen.

Againe I saye vnto you, that if two of you shall agre in earthe vpon any maner thynge, what soeuer they shall desyre, it shalbe geuen them of my father whiche is in heauen. For where two or three are gathered together in my name, there am I in the middes of them.

Maister howe ofte shall I forgeue my brother yf he synne againste me, seuen tymes? Iesus sayde vnto him: I saye not vnto thee seuen tymes, but seuentye times, seuentymes.

O euyll seruaunt, I forgaue the all that dette because thou prayest me: was it not mete also that thou shuldeste haue had compassion on thy felow, euen as I had compassyon on the? And his lorde was wrothe, and delyuered hym to the iaylers tyll he shulde paye all that was due to hym. Soo lyke wise shall my heauenly father do vnto you, except ye forgiue with your hartes, eache one to his brother theyr trespasses.

The.xix.Chapter.

Is it lawful for a man to put awaye his wife for all maner of causes? He answered and saide vnto them: haue ye not redde, howe that he whyche made man and woman and sayde for this thinge, shall a man leaue father and mother, and cleue vnto his wyfe, and they twayne shalbe one flesche. wherfore nowe are they not twayne, but one flesche. Let no man therfore put a sunder that whiche god hathe cupled together. Then sayde they to him: why did Moses commaunde to geue a testimoniall of diuorcement, & to put her awaye? he said vnto them: Moses because of the hardnes of youre hartes, suffred you to put awaye youre wyfes: but from the begynnynge it was not so. I saye therfore vnto you, whosoeuer putteth awaye his wyfe (except it be for fornication) & marieth another breaketh wedlocke, & whosoeuer marieth her

her whiche is diuorced, dothe commit aduoutrie. Then sayde his disciples to hym, yf the matter be so betwene manne and wife then it is not good to marry.

There are chaste, whiche were so borne, oute of theyr mothers belly. And there are chaste which be made of men. And there are chaste whiche haue made themselues chaste for the kyngdome of heauens sake. He that can take it, let him take it.

Suffer the chyldren, and forbyd them not to come to me, for of suche is the kyngdō of heauen.

why callest thou me good? there is none good but one, and that is god.

If thou wylte enter into lyfe, kepe the commaundementes.

Yf thou wylt be perfect, go and sell that thou hast, and geue it to the poore, and thou shalt haue treasure in heauen, and come and folowe me.

Verely I saye vnto you, it is hard for a ryche man to entre into the kyngdome of heauen. And moreouer I saye vnto you, it is easyer for a camel to go through the eye of a nedle, then for a ryche man to entier into the kyngdome of god.

Then sayde Peter to hym. Beholde we haue forsaken all and folowe the: what shall we haue? Jesus sayde vnto them: verely I saye to you, whē the sonne of man shall sit in the seate of his maiestie, ye whiche folow me in the seconde generation shall syt also vpon .xii. seates, and iudge the .xii. trybes of Israell. And whosoeuer forsaketh houses, or brethren, or systers, other father or mother, or wyfe or chyldren, or landes for my names sake the same shall receyue an hundred folde, and shall inherite euerlastyng lyfe.

The .xx. Chapter.

The laste shalbe first, and the firste shalbe last, for many are called, and fewe be chosen.

Es

To sit on my right hande, and on my left hand is not myne to geue, but to them for whome it is prepared of my father.

Ye knowe that the Lordes of the Gentiles haue dominatiō ouer thē. And they that are great exercise power ouer them. It shall not be so amonge you, but whosoeuer wyll be greate among you, let hym be youre minister, and whosoeuer wyll be cheefe, let hym be your seruaunt, euē as the sonne of mā came not to be ministred vnto, but to minister, and to geue his lyfe for the redēption of many.

The.xxi.Chapter.

AND Jesus wente into the temple of God, and cast out all them that solde and bought in the temple, and ouerthrewe the tables of the moneye chaungers, and the seates of them that solde doues, and sayde to them: It is wrytten, my house shalbe called the house of prayer. But ye haue made it a denne of theues.

Howe sone is the figge tree withered away? Jesus sayde vnto them: Verely I saye vnto you, yf ye shall haue fayth and shall not doubt, ye shall not onely do that which I haue done to ỹ figge tree, but also yf ye shall saye vnto this mountayne, take thy selfe awaye and caste thy selfe into the sea, it shalbe done. And whatsoeuer ye shal axe in prayer (yf ye beleue) ye shall receaue it.

The.xxii.Chapter.

THen the kynge came in, to viset the gestes: and spied there a man whiche had not on a weddyng garmente, and sayde vnto hym, frende, howe fortuned it that thou cameste in hither and hast not on a weddyng garment? And he was euen speacheleste. Then sayde the kynge to his ministers: take and bynde hym hande and foote, and caste hym into vtter darkenesse, there shalbe

wepinge

wepyng and gnashing of teethe, for many are cal-
led and fewe are chosen.

Maister, we knowe that thou arte true, and
teachest the waye of god truely, neither carest for
any man, for thou considrest not mennes estate.

Geue to Cesar that whiche is Cesars: and
geue to god that, whiche is goddes.

Moses bad, yf a man dye hauing no children,
that the brother mary his wyfe, and reyse vp seed
vnto his brother.

In the resurrection they neither mary nor are
maryed, but are as the aungels of heauen.

God is not the god of the deade, but of the
lyuynge.

Maister whiche is the chiefe commaundemẽte
in the lawe? Jesus sayde to hym: loue the Lorde
thy god with all thine hearte, with al thyne soule,
and with all thy mynde. This is the firste and the
chiefe commaundemente. And there is another
lyke vnto this. Loue thine neighbour as thy selfe.
In these two commaundementes hange all the
lawe and the prophetes.

The. xxiii. Chapter.

THe Scribes and the Pharisees sit in Mo-
ses seate. All therfore whatsoeuer they byd
you obserue, that obserue and do, but after theyr
workes do not, for they saye and doo not. Ye
and they bynde heauie burthens and greuous
to be borne, and leye on mennes shoulders: but
they themselues will not heaue at them with one
of their fingers. All their workes they doo for to
be seene of menne. They set abroade theyr phylac-
teries, and make large borders on theyr gar-
mente., and loue to sytte vppermoste at feastes,
and to haue chiefe seates in the Synagoges, and
gretinges in the marketes, and to be called of
menne Rabbi. But ye shall not suffre youre selues

to

to be called Rabbi. For one is your maister, that is to wit Christ, and al ye are brethren. And cal no man your father vpon the earth. For there is but one your father, and he is in heauen. Be not called maisters, for there is but one your mayster, and he is Christ. He that is greatest among you, shalbe your seruaunt. But whosoeuer exalteth hymselfe shalbe brought lowe. And he that humbleth himselfe, shalbe exalted.

Whosoeuer sweareth by the auiter, sweareth by it, and by all that thereon is. And whosoeuer sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by heauen, sweareth by the seate of god, and by him that sitteth thereon.

Wo be to you Scribes and Phariseis, Ypocrites whiche tithe Mynte, Anyse, and Comuine, and leaue the weyghtier matiers of the lawe vndone, iudgement, mercy, and faythe. These ought you to haue done, and not to haue lefte the other vndone. Ye blynde guydes whiche strayne oute a gnat, and swalowe a Cammyll.

Jerusalem, Jerusalem whiche kylleste Prophetes and stoneste them whiche are sente to thee: Howe often wolde I haue gathered thy chyldren together, as the henne gathereth her chickens vnder her wynges, but ye wolde not.

The .xxiiii. Chapter.

Because iniquitie shall haue the vpper hand, the loue of many shall abate. But he that endureth to the ende, the same shalbe safe.

As the lyghtnyng commeth out of the East, and shineth into the west, so shall the commyng of the sonne of man be.

Where soeuer a deade carkas is, euen thyther wyll the Egles resorte.

Immediatlye after the tribulacions of those

dayes,

dayes, shall the sunne be darkened, and the Mone shall not geue her lyght, and the starres shall fall from heauen, and the powers of heaue shal moue. And then shall appere the signe of the sonne of mā in heauen, and then shall all the kynredes of the Earthe mourne, and they shall see the sonne of mā come in the cloudes of heauen with power and great glorie. And he shall send his angels with the greate voyce of a trompe, and they shall gather to gether his chosen from the foure wyndes, and frō the one ende of the worlde to the other.

Heauen and earth shall perishe, but my woordes shal abyde. But of that daye and houre knoweth noman, no not the aungels of heauen, but my father onely.

wake therefore, because ye knowe not what houre youre mayster wyll come.

Be ye also readye, for in the houre ye thynke he wolde not, wyll the sonne of manne come.

The. xxv. Chapter.

WAtche for ye knowe neither the daye nor yet the houre when the sonne of man shall come.

Unto euery manne that hathe shalbe geuen, and he shal haue abundaunce, and from hym that hath not, shalbe taken awaye, euen that he hathe.

when the sonne of man commeth in his glory and all the holy aungels with him, then shall he sytt vpon the seate of his glory, and before hym shalbe gathered all nacions, and he shall separate them one from another, as a shepeheарde deuideth the shepe from the goates. And he shall sette the shepe on his righte hande, and the goates on the lyfte. Then shall the kyng saye to them on his right hande. Come ye blessed chyldren of my father: inherite ye ỳ kingdome prepared for you frō the beginning of the worlde. For I was an hongred,

gred and ye gaue me meate. &c. Then shall the righteous answers hym, sayinge: Master when sawe we thee an hongred, and feede thee? &c. And the kynge shall answere and saye vnto them, verely I saye vnto you: in as muche as ye haue done it vnto one of the least of these my brethre, ye haue done it to me. Then shall the kyng saye vnto them that shalbe on the lefte hande: Departe from me ye cursed, into euerlastyng fyre, whiche is prepared for the deuill and his angels. For I was an hungred, and ye gaue me no meate. &c. Then shall they saye also, mayster when sawe we thee an hongred. &c. Then shall he aunswere them and saye. Verely I say vnto you, in as muche as ye did it not to one of the least of these, ye did it not to me. And these shall go into euerlasting payne, and the righteous into lyfe eternall.

The. xxvi. Chapter.

What neded this waste? this oyntment might haue bene well sold, and geuen to the poore when Jesus vnderstode ỹ, he sayd vnto thē: why trouble you the woman? she hath wrought a good worke vpon. For ye shall haue poore folke alwayes with you: but me shall ye not haue alwayes. And in that she casted this oyntment on my body, she did it to burie me withall. Verely I saye vnto you, whersoeuer this gospell shalt be preached throughoute all the worlde, there shall also this that she hathe done, be tolde for a memoriall of her.

As they did eate: Jesus toke bread and gaue thankes, brake it and gaue it to the disciples and sayde: Take, eate, this is my bodye. And he toke the cup, and thanked, and gaue it them, sayinge: drinke of it euery one. For this is my bloud of the newe testament that shalbe shedde for manye, for the remission of synnes.

And

And he came vnto the disciples, and founde them a slepe, and sayde to Peter: what could ye not watche with me one houre? watche and praye, that ye fall not into temptacion. The spirite is wyllyng, but the flesche is weake.

Put vp thy swearde into his sheathe, for all that laye hande on the swearde, shall perishe with the swearde.

The.xxvii.Chapter.

AND beholde the vayle of the temple dydde rent in twayne from the toppe to the bottome, and the earthe did quake, and the stones did rente, and graues did open, and the bodye of many sayncte which slepte, arose and came oute of the graues after his resurrection, and came into the holy citie, and appered vnto many.

And Jesus came and spake vnto them sayinge: all power is geuē vnto me in heauen and in earth. Go therfore and teache all nacions, baptising thē in the name of the father, and the sonne, and the holy ghost, teachinge them to obserue all thynges whatsoeuer I commaūded you. And lo I am with you alwaye, euen vntill the ende of the worlde.

¶ The ende of the gospel of S. Matthewe.

The Gospell of S. Marke the.i. Chapter.



Hende my messenger before thy face, whiche shall prepare thy waye before the. The voice of a cryer in the wildernes: prepare ye the waye of ỹ LORDE, make his pathes strayghte.

John dyd Baptise in the wildernes, and preache the baptyme of repentaunce, for the remission of synnes.

John was clothed with Camilles heare, and with a gyrdell of a skyn about his loynes, and he dyd eate Locustes, and wyld honye, and preached saying: a stronger then I commeth after me, whose shoe latchet I am not worthy to stoupe down and vnlose. I haue baptised you with water: but he shall baptise you with the holy ghoste.

And it came to passe in those dayes that Jesus came from Nazareth, a citie of Galile: and was baptised of John in Jordane. And as sone as he was come out of the water, John sawe heauen open, and the holye ghost descendynge vpon hym, lyke a doue.

And there came a voyce from heauen. Thou arte my deare sonne in whome I delyte.

After John was taken, Jesus came into Galile, preaching the gospel of the kyngdome of god, and saying: the time is come, and the kyngdome of God is at hande, repente and beleue the gospell.

As he walked by the sea of Galile, he sawe Symon and Andrewe his brother castinge nettes into the sea, for they were fishers. And Jesus sayd vnto

vnto them, folowe me, and I wyll make you fy-
shers of menne. And straight waye they forsoke
there nettes, and folowed him.

And when he had gone a lytle further thence, he
sawe James the sonne of Zebede and John his
brother, euen as they were in the shippe mending
their nettes, and anone he called them. And they
lefte their father Zebede in the shippe with his
hyred seruauntes, and went their waye after him.

He taught them as one that hadde powre, with
him, and not as the Scribes.

And there was in their synagoge a man vexed
with an vncleane spyrite, that cried sayinge: Let be,
what haue we to do with the Jesus of Nazarethe?
Art thou come to destroy vs? I knowe the what
thou arte euen that holy of god.

And he caste out many deuyls, and suffred not
the deuyls to speake, because they knewe him.

Se thou saye nothing to any man: but get the
hence, and shewe thy selfe to the preiste, and offer
for thy clensynge, those thynges whiche Moses
commaunded, for a testimoniall vnto them.

The. ii. Chapter.

WHo can forgeue synnes but onely god?

And as Jesus passed by, he sawe Leui the
sonne of Alphey sit at the receite of custome, and
saide vnto him: folowe me. And he arose and fo-
lowed him.

The whole haue no nede of the phisition but
the sicke. I cam not to caule the righteouse, but
the synners to repentaunce.

No man soweth a pece of newe clothe vnto an
old garment, for then taketh he away ꝑ new pece
from the olde, and so is the rent worse. In lyke-
wise, no mā poureth newe wine into olde vessels,
for yf he do, the newe wine breaketh the vessels,
and the wyne runneth oute, and the vessels are

marred, but newe wyne must be powred into new vessels.

The Sabboth was made for man, and not man for the Sabboth.

The.iii. Chapter.

And when the vnclene spirites sawe hym, they fell downe before him, and cryed sayeng: thou art the sonne of god. And he straightely charged them that they shulde not vtter him.

Howe can Satan dryue out Satan? for yf a realme be deuided against it selfe, that realme can not endure. Or yf a house be deuided against it selfe, that house cannot contynue. So yf Satan make insurrection against hym selfe and be deuided, he can not continue, but is at an ende.

Verely I saye vnto you, all sinnes shalbe forgiuen vnto mens chyldren, and blasphemy where with they blaspheme. But he that blasphemeth the holy ghost, shall neuer haue forgeuenes, but is in daunger of eternall damnation, because they saide, he had an vnclene spryte.

Beholde thy mother and thy brethrene seke for the without. And he answered them sayeng: who is my mother, & my brethren? And he loked round aboute on his disciples, whyche sate in compasse aboute hym and sayde: beholde my mother and my brethren. For whosoeuer doeth the wyll of god, he is my brother, my syster, and mother.

The.iiii. Chapter.

TO you it is geuen to knowe the mystery of the kingdom of god. But vnto thē that are without, shall all thynges be done in similitudes, that when they se, they shall see, and not discerne, and when they heare, they shall heare, and not vnderstande, leaste at any tyme they shulde tourne, and their synnes shulde be forgeuen them.

There

There is nothing so preuye, that shall not be opened, neyther soo secrete, but that it shall come abroade.

With what measure ye mete, with the same shall it be measured vnto you againe.

Vnto him that hath, shall it be geuen: and from him that hathe not, shalbe taken awaye euen that he hathe.

what kynde is this, for bothe wynde and see obey him.

The. v. Chapter.

When he had spyed Jesus a farre of, he ranne & worshyped him & cried with a lowde voice and saide: what haue I to do with the Jesus the sonne of the moste hyest god? I require the in the name of god that thou torment me not.

All the deuilles besought him sayinge: Sende vs into the heerde of swyne, that we maye enter into them. And anone Jesus gaue them leue.

The. vi. Chapter.

Is not this that carpenter Maryes sonne the brother of James and Joses, and of Jude & Simon: and are not his systers here with vs, and they were offended by hym.

And Jesus saide vnto them: A prophete is not dispised but in his owne countre, and amonge his owne kinne, and among them that are of the same houshold.

And he called the twelue and beganne to sende them two and two, and gaue them power ouer vncleane spretes. And commaunded them, that they shoulde take nothynge vnto theyr iourneye saue a rodde onelye, neyther scrippe neyther bread neyther money in their pourses, but shoulde be shood with sandales. And that they shoulde not put on two cootes. And he sayde vnto them.

whereſoeuer ye enter into an houſe, there abyde
tyll ye departe thence: And whoſoeuer ſhall nõt
receaue you, nor heare you, whã ye departe thence
ſhake of the duſte that is vnder youre feete, for a
witnes vnto them. I ſay verely vnto you, it ſhal-
be eaſier for Zodom and Gomor at the day of iud-
gement, then for that cytie: And they went oute
and preached, that they ſhoulde repent: and they
caſte out many deuyls. And they annointed many
that were ſicke with oyle and healed them.

It is not lawfull for the, to haue thy brothers
wyfe.

When they ſawe him walkynge vpon the ſee,
they ſuppoſed it hadde bene a ſpryte, and cried out
for they all ſawe him, and were afrayed.

The. vii. Chapter.

The Phariſes & all the Jewes, excepte they
waſhe their handes ofte, eate not, obſeruing
the traditions of the elders. And when they come
frome the market excepte they waſhe, they eate
not.

This people honoureth me with their lippes,
but their hertes ſtande farre frome me. In vaine they
worſhippe me, teachyng doctrines whiche are no-
thinge but the commaundementes of men. For ye
laye the commaundementes of God aparte, and
obſerue the traditions of menne, as the waſchyng
of cruſes and of cupes, and many other ſuche like
thinges ye do.

Whoſoeuer curſeth father or mother, lette him
dye for it.

There is nothing without a manne that can
defyle hym when it entreth into hym: but thoſe
thinges whiche proceade out of him, are theſe which
defyle the man.

It is not mete to take the chyldrens breade & to
caſt

cast it vnto whelpes. She answered and sayde vnto him: euen so master, neuertheles, the whelpes also eate vnder the table of the chyldrens crommes.

They brought vnto him one that was deffe, and stambred in his speche, and prayde him to put his hande vpon him, and he toke him aside from the people, and put his fyngers in his eares and dyd spyt and touched his tounge, and loked vp to heauen and sighthed and saide vnto him: Ephatha, that is to saye be opened. And straight waye his eares were opened, and the stringe of his tounge was lowsed, and he spake plaine.

The. viii. Chapter.

AND he caught the blynde by the hande and led him out of the towne, and spat in his eyes, and put his handes vpon hym and axed hym wether he sawe ought: and he loked vp and saide, I se the menne, for I se them walke as they were trees.

whom do men saye that I am? And they answered: some saye thou arte Iohn Baptiste, some saye Helias, & some one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Peter answered and sayde vnto hym, Thou arte very Christe.

Peter toke him aside, and began to chyde him. Then he torned about, & loked on his disciples, and rebuked Peter sayeng: Goo after me Sathan: for thou sauerest not the thynges of god, but the thinges of men.

whosoeuer wyll folowe me, lette him forsake hym selfe, and take vp his crosse and folowe me. For whosoeuer wyll saue his lyfe, shall lose it. But whosoeuer shall lose hys lyfe for my sake, and the gospels, the same shall saue it. What shall

profet a manne yf he shoulde wynne all the whole
worlde and lowse his owne soule: for els what shall
a manne geue to redeme his soule again? whoso-
euer therfore shalbe ashamed of me and of my
wordes, amonge these aduouterous and synfull
generation, of him shall the sonne of man be asha-
med when he commeth in the glorye of his father
with the holy angels.

The.ix. Chapter.

And loo there came out of the cloude sayeng: This
is my deare sonne, here him.

All thinges are possible to him that beleueth.

Lorde I beleue, helpe myne vnbelefe.

And when he was come into the house, his di-
sciples axed him secretly, why coulde not we caste
him out? And he saide vnto them: this kynde can
by no nother meanes come forthe but by prayer
and fastinge.

By the waye they reasoned amongest them selues,
who shoulde be the hefest. And he sat downe and
called the twelue vnto him, and saide to them: yf
any man desire to be fyrste, the same shalbe last of
all, and seruaunt vnto all. And he toke a chylde
and set him in the middes of them, and toke him in
his armes, and sayde vnto them: whosoeuer re-
ceiueth any suche a chylde in my name, receaueth
me: and whosoeuer receaueth me, receaueth not
me but him that sente me.

Whosoeuer is not against you, is on your parte.
And whosoeuer shall geue you a cuppe of water to
drynke for my names sake, because ye belonge to
Christe, verely I saye vnto you, he shall not lose
his rewarde.

Whosoeuer shall offende one of these lytel ones,
that beleue in me, it were better for hym, that a
mylstone were hanged aboute his necke, and that
he were cast in to the sea. Wherfore yf thy hande

offende

offende the, cut him of. It is better to enter into lyfe maymed, then hauynge two handes, go into hell, into a fyre that neuer shalbe quenched, where the worme dieth not, and the fyre neuer goth out. Lykewyse yf thy foote offende the, cut him of, for it is better &c. Euen so yf thyne eye offende the, pluck him out, for it is better &c.

The. x. Chapter.

The Pharises came and axed hym a question, whether it was lawfull for a manne, to put awaye his wyfe, to proue hym. And he answered and sayde vnto them: what dyd Moses byd you do? And they saide. Moses suffred to write a testimoniall of deuorcement, and to put her awaye. And Iesus answered & sayd vnto them: For the hardnes of youre hartes he wrote this precepte vnto you. But at the fyrste creation, God made them man and woman. And for this thing sake, shal man leue his father & mother & byde by his wyfe, and they twayne shalbe one flesche. So then are they nowe not twayne but one flesche. Therfore what God hath cuppled, lette no manne seperate. And in the house dis disciples axed him againe of that mater. And he saide vnto them: whosoeuer putteth awaye his wife and marieth another, breaketh wedlocke to herwarde, and yf a woman for sake her husbande and be maryed to another she committeth aduoutry.

Suffer the chyldren to come vnto me, and forbyd them not. For of suche is the kyngdome of god. Verely I saye vnto you, whosoeuer shall not receaue the kyngdome of god as a chylde, he shall not enter there in. And he toke them vp in his armes, and put his handes vpon them, and blessed them.

There is no manne good but one, whiche is God.

Go and sell all that thou hast, and gene to the poore, and thou shalte haue treasure in heauen, and come and folowe me, and take vppe thy crosse.

what an harde thynge is it for them that haue ryches, to entre into the kyngedome of GOD.

Chyldren howe hard is it for them that trust in ryches to enter into the kyngdome of heauen. It is easier for a camell to go thorowe the eye of a nedle, then for a ryche manne to enter into the kyngdome of god.

Verely I saye vnto you, there is noman that forsaketh house, or brethren, or sisters, or father or mother, or wyfe, other chyldren, or landes for my sake and the gospels, whiche shall not receyue and hondred folde nowe in this lyfe, houses and brethren, and sisters, and mothers, and chyldren, and landes with persecutions: and in the worlde to come, eternall lyfe,

To sitte on my righte hande, and on my lefte hande, is not myne to geue, but to them for whom it is prepared.

Ye know that they which seme to beare rule among the Gentiles, raygne as lordes ouer them and they that be great among them, exercise auchoritie ouer them. So shal it not be among you, but whosoeuer of you wyll be great among you, shalbe your minister. And whosoeuer wyll be maister shalbe seruaunt vnto all. For euen the sonne of man came not to be ministred vnto, but to minister, and to geue his life for the redempcion of many.

The xi. Chapter.

And

AND Jesus went into the temple, and began to caste out the sellers and byers, in the temple, and ouerthrewe the tables of the money chaungers, and the stooles of them that sold doues, and wolde not suffer that any manne caryed a vessell through the temple. And he taught, saying vnto them is it not writtē: my house shalbe called the house of prayer vnto all nationes: but ye haue made it a den of theues.

Verely I saye vnto you, that whosoeuer shall saye vnto this mountayne, take awaye thy selfe, and caste thy selfe into the sea, and shall not wauer in his harte, but shall beleue those thynges which he sayeth shall come to passe: what soeuer he sayth shall be done to him. Therfore I saye vnto you, what soeuer ye desire when ye praye, beleue that ye shall haue it, and it shalbe done vnto you.

When ye stand and praye forgeue, yf ye haue any thinge agaynst any manne, that youre father also whiche is in heauen, maye forgeue you youre trespaces.

The.xii. Chapter.

MAyster we knowe that thou arte true, and carest for no man, for thou considrest not the degree of men, but teachest the waye of GOD truely.

Gene to Cesar that whiche belongeth to Cesar, and to god that, whiche pertayneth to god.

Moses wrote, yf a mans brother dye, and leue his wyfe behinde hym, and leue no chyldren, then his brother shulde take his wife, and raise vp seed vnto his brother.

When men shall ryse agayne from death, they neyther marry, nor are maryed, but are as the aungels whiche are in heauen.

God is not the god of the dead, but the god of the lyuyng.

Thou

Thou shalte loue the LORDE thy God with all thy hearte, and with all thy soule, and with all thy mynde, and with all thy strength, this is the firste commaundement. And the seconde is like to this. Thou shalte loue thy neyghboure as thy selfe. There is none other commaundemente greater then these.

Beware of the Scribes, whiche loue to go in longe clothinge, and loue salutacions in the market places, and the chiefe seates in the synagoges, and to sit in the vppermoste rounes, and feastes, and deuoure widdowes houses, and that vnder a colour of longe prayeng. These shall receyue greater damnacion.

Verely I saye vnto you, that this poore wyddowe, hath caste more in, then all they which haue caste into the treasure, for they all dyd caste in of their superfluitie: but she of her pouertie did caste in all that she had, euen all her liuing.

The. xxi. Chapter.

They shall bryng you vp to the counsels and into the Synagoges, and ye shall be beaten, ye and shalbe brought before rulers and kynges for my sake for a testimoniall vnto them. But when they leade you and presente you, take no thoughte afore hande what ye shall saye, neither ymagin nothinge. But whatsoeuer is gyuen you, at the same tyme, that speake. For it shall not be ye that shall speake, but the holye Ghoste.

Whosoeuer shall endure vnto the ende the same shalbe safe.

If any man saye vnto you, lo, here is Christe, lo, he is there, beleue not, for false Christes shall ryse, and false prophetes, and shal shewe myracles and wonders, to deceyue yf it were possible, euen the electe. But take ye hede, beholde I haue

shewed

shewed you all thynges before.

Then shall they see the sonne of manne comynge in the clowdes with great power and glorye. And then shall he sende his aungels, and shall gather together his eleete from the foure wyndes, and from the one ende of the worlde to the other.

Heauen and earth shall passe, but my wordes shall not passe.

But of that daye and the houre, knoweth no man: no not the angels whiche are in heauen, neither the sonne himselfe, saue the father onely.

Take heede for ye knowe not when the time is.

Watche therefore, for ye knowe not when the maister of the house will come: whether at euen or at mydnyghte, whether at the cocke crowyng, or in the dawnynge. Lest ale if he come sodenly he shulde fynde you slepyng. And that I say vnto you, I saye vnto all men, watche.

The xiiii. Chapter.

After two dayes was Easter and the holy breade. And the hye prestes and the Scribes sought how they might take him by crafte and put him to death. For they sayde, not on the holy day, lest there be an vproare among the people.

And when he was in Bethania in the house of Symon the Leper, euen as he sate at meate, there came a woman hauynge an alablaster box of oynement of spykenarde very precious, and she brake the alablaster box and powred it on his head. But there were some that were displeased with themselues, and sayd, what neded this waste of oynement? for this oynement might haue been sold for more then three hundred pence, and geuen to the poore. And they grudged against her. But Iesus sayde, Let her alone, why trouble ye her, she hathe done a good worke on me. For ye shall haue poore with you alwayes, and when soeuer ye will ye may doe them good,

but me ye shall not haue alwayes. She hath done that she coulde, she came afore hand to anoynt my body to his burying warde. Verely I saye vnto you, whereseuer this gospell shall be preached throughout the whole worlde, this also that she hathe done, shalbe rehearsed in remembraunce of her.

The sonne of man goeth as it is written of hym, but wo be to that man, by whom the sonne of man is betrayed, good were it for hym, if that man had neuer bene borne.

And as they ate, Jesus tooke breade, blessed and brake it, and gaue to them and sayd: take, eate this is my body. And he toke the cuppe, gaue thankes, and gaue it to them, and they all dranke of it, and he sayde vnto them. This is my bloude of the newe testamente, whiche is shed for many.

Symon slepeste thou? couldeste not thou watche with me one houre? watche ye and praye leste ye entre into temptacion the spirite is ready, but the flesshe is weake.

The.xv. Chapter.

AND the vayle of the temple did rent in two pieces from the toppe to the bottome.

The.xvi. Chapter.

GO ye into all the worlde, and preache the glad tidinges to all creatures, he that beleueth and is baptised, shall be saued, but he that beleueth not shall be damned. All these thynges shall folowe them that beleue: In my name they shall caste out deuils, and shall speake with newe tongues, and shal kyll serpentes, and yf they drinke any deadly thinge, it shall not hurte them. They shall laye their handes on the sicke, and they shall recouer.

The

The gospell of S. Luke the. i. Chapter.

There was in the dayes of Herode the kyng of Jury a certayne prieste named Zacharias, of the course of Abia.

And his wyfe was of the doughters of Aaron, and her name was Elizabethe.

Bothe were perfecte before GOD, and walked in all the lawes and ordinaunces of the LORDE, that no man coulde fynde fault with them.

And the aungell sayde vnto hym: feare not, Zacharye, for thy prayer is heard: And thy wyfe Elizabeth shall beare a sonne, and thou shalt call his name John, and thou shalte haue ioye and gladnesse, and many shall reioyce at his byrthe. For he shalbe greate in the sighte of the LORDE, and shal neither drincke wyne nor strong drincke. And he shall be filled with the holye ghost, euen in his mothers wombe, and manye of the chyldren of Israell shall he tourne to their LORDE GOD. And he shall go before hym in the spirite and power of Helyas, to turne the heartes of the fathers to the chyldren, and the vnbeleuers to the wysedome of the iuste menne, to make the people ready for the Lorde.

After those dayes his wyfe Elizabeth conceiued, and hyd her selfe fyue monethes, sayinge: This wise hath God dealte with me in the dayes whan he loked on me, to take from me the rebuke that I suffred among men.

And the Aungell sayde vnto her, feare not

Mark:

Mari: for thou hast founde grace with god.
Loe, thou shalt conceaue in thy wombe, and shalt beare a sonne, and shalt call his name Jesus.
He shalbe great, and shall be called the sonne of the hyghest, and the LORDE God shal geue vnto hym the seate of his father Dauid, and he shall raygne ouer the house of Jacob for euer, and of his kyngdome shalbe none ende.

The holy Ghost shall come vnto the, and the power of the hyghest, shall ouershadowe thee, therfore also, the holy thyng whiche shalbe borne, shalbe called the sonne of god.

And loe, assone as the voyce of thy salutacion sounded in myne eares, the babe sprang in my belye for ioye.
His mercy is on them that feare hym, throw out all generacions.

He putteth downe the myghtye from theyr seates, and exalteth them of lowe degree.

And thou childe shalte be called the prophete of the hyghest. For thou shalte go before the face of the Lorde, to prepare his wayes. And to geue knowledge vnto his people for the remission of synnes.

The. ii. Chapter.

AND it fortuned while they were there, her tyme was come, that she shoulde be delyuered. And she brought forth her firste begotten sonne, and wrapped hym in swadlynge cloathes, & layde hym in a maunger, because there was no roume for them within the ynnes.

Beholde I bring you tydinges of great ioye, that shall come to all the people, for vnto you is borne this daye in the citie of Dauid, a saueoure whiche is Christe the Lorde. And take this for a signe ye shall fynde the chylde, swadled, and layed in a maunger.

And

And when the eighte daye was come, that the chylde shulde be circumcised, his name was called Jesus, whiche was named of the aungell, before he was conceaued in the wombe.

And an answere was geuen hym of the holy ghoste, that he shoulde not se deathe, before he had sene the Lorde Christe.

Beholde, this childe shalbe the fall, and resurrection of many in Israel, and a signe whiche shalbe spoken agaynst. And more ouer the sweard shall pearce thy soule that the thoughtes of many hartes maye be opened.

And Anna hadde bene a wedowe aboute .iiii. score and .viii. yeares, whiche went neuer out of ꝑ temple, but serued god with fastynge and prayer night and daye.

And it fortuned after three dayes that they founde hym in the temple, sittinge in the middes of the Doctoures, both hearing them and posyng them.

He wente with them, and came to Nazareth and whas obedient to them.

The .iii. Chapter.

THe worde of God came vnto John the sonne of Zacharias in the wildernesse. And he came in to all coastes aboute Jordane, preachynge the baptime of penaunce, for the remission of synnes, as it is written in the booke of the sayinges of Esaias the prophete, whiche sayeth. The voyce of a cryer in wildernesse, prepare the waye of the Lorde, make his pathes strayghte: Euery valleye shal be fylled, and euery mountayne and hill shalbe brought lowe, and croked thynges shalbe made streight, and the rough wayes shalbe made smothe and all fleshe shall se the Sauioure of God.

O Generacions of vipers, who hath taught you

to

ye from the wrath to come? Bryng forthe the due frutes of penaunce, & begynne not to saye in your selues, we haue Abrahã to our father. For I saye vnto you, god is able of these stones to raise vp children vnto Abraham. Nowe also is the axe leyed vnto the roote of the trees, so that euery tree whiche bringeth not forth good frute, shalbe hewen downe and caste into the fyre.

He that hathe two cootes, lette him parte with hym that hath none, and he that hath meate lette hym do lykewise.

Doo violence to no manne, nether trouble any man wrongfully, but be cõtent with your wages.

I baptise you with water, but a stronger then I commeth after me, whose shue lachet I am not worthy to vnlouse, he wyll baptise you with the holy ghost, and with fyre. whiche hath his fame in his hande, and wyll pourge his floore, and wyll gader his corne into his barne, but the chaffe wyll he bourne with fyre that neuer shalbe quenched.

The .iiii. Chapter

IT is written, manne shall not lyue by breade onely, but of euery worde of god.

It is wrytten, Thou shalt honoure the lorde thy god, and him onely serue.

The spyryte of the lorde vpon me, because he hath annoynted me, to preache the gospell to the poore he hathe sent me, and to heale the broken hartes, to preache deliueraunce to the captiue, and syght to the blynde, and freely to set at liberte them that are bruised, & to preache the acceptable yere of the lorde.

No prophete is accepted in his owne countre.

And in the synagogue ther was a manne whiche had a spyrite of an vnclene deuyll and cryed with a lowde voyce sayenge: Lette me alone, what haste thou to do with vs, thou Iesus of Nazareth? Art

thou

thou come to destroy vs? I knowe the what thou art, euen the holy of god.

And deuyls also came oute of manye of them cryeng and sayeng: Thou art Christ the sonne of God. And he rebuked them and suffred them not to speake, for they knewe that he was Christ.

The. v. Chapter.

HE sayde vnto Peter, launche oute into the depe, and lette dyppe your nettes to make a draught. And Simon answered, and saide to him: Master, we haue laboured al night, and haue take nothing, Neuerthelatter at thy worde I will lose forthe the nette. And when they had so done, they incloſed a greate multitude of fyshes, and theyr net brake, but they made signes to theyr felowes whiche were in the other shype, that they shoulde come and helpe them. And they came, and fylyd bothe the shyppes that they soncke agayne. Whan Symon Peter sawe that, he fell downe at Jesus knees sayeng: Lorde go from me, for I am a synfull man. For he was vtterly astoned, and all that were with him, at the draught of fyshe which they take, and so was also James and John the sonnes of Zebede, whyche were partners with Simon. And Jesus saide vnto Simon: Feare not, frome hencefoorthe thou shalte catche menne. And they brought the shyppes to lande, and forsoke all, and folowed him.

He warned the leper that he shoulde go and shewe him selfe to the preste, and offer for his clensyng accordinge as Moses commaundement was, for a witnes vnto them.

When he sawe theyr faythe, he sayde vnto hym: man, thy synnes are forgeuen the.

Who can forgeue synnes but god onely?

He went forth & sawe a publicane named Leui,

fyttynge at the receyte of custome, and saide vnto him: folowe me, and he lefte all, rose vp, and followed him.

They that are wholenede not of the phisicion, but they that are sicke. I cam not to call the righteous, but sinners to repentaunce.

No man putteh a pece of a newe garment into an olde vesture, for yf he do, then breaketh he the newe, & the pece that was taken out of the newe, agreeth not with the olde. Also, no man powreth newe wyne into olde vessels, for yf he do, the new wine breaketh the vessels, & runneth out it selfe, and the vessels perishe. But newe wyne muste be powred into newe vessels, and bothe are preserued. Also, no man ỹ drynketh olde wyne, straight waye can awaye with newe, for he saithe, the olde is pleasaunter.

The. vi. Chapter.

WHether is it lawfull on the sabothe dayes to do good, or to do euill? to saue ones life, or for to destroye it? And he beheld thē all in cōpasse, and said vnto the man: Stretche forth thy hande and he dyd so, and his hande was restored, & made as whole as the other.

And it fortuned in those dayes that he went out into a mountayne for to praye, and continued all nyght in prayer to god.

Blessed be ye poore, for yours is the kyngdome of god. Blessed are ye that honger nowe, for ye shalbe satisfyed. Blessed are ye that wepe nowe, for ye shall laughe. Blessed are ye when men hate you, and thrust you oute of theyr companye, and rayle, and abhorre your name as an euyll thynge, for the son of mannes sake: Reioyse ye then, and be glad, for behold, your rewarde is great in heauen.

wo be to you that are riche, for you haue therin your consolation. wo be to you that are ful, for ye shall honger. Wo be to you that nowe laugh for ye

Shal

shal wasle & wepe. wo be to you whē al men prayse you, for so did their fathers to ỹ false prophetes.

Loue your enemyes, do good to them that hate you. Blesse them that curse you. And pray for thē, whiche wrongfully trouble you. And vnto hym that smyteth the on the one cheke, offer also the other. And him that taketh awaye thy gowne, forbyd not to take thy cote also. Geue to euery man that axeth of the. And of him ỹ taketh awaye thy goodes, axe thē not againe. And as ye wolde that men shulde do to you, so do you to them likewise.

Yf ye loue them whiche loue you, what thanke are ye worthy of? For the very synners loue theyr louers. And yf you do for thē whyche do for you, what thanke are you worthy of? for the very synners doo euen the same. Yf ye lende to them of whome ye hope to receaue, what thanke shall ye haue? For the verye synners lende to synners to receaue as muche againe. wherfore, loue ye your enemyes do good and lende, lokyng for nothynge againe, and youre rewarde shalbe greate, and ye shalbe the children of the hiest, for he is kynde vnto the vnkynde and to the euyll.

Be ye therfore mercifull, as your father is merciful. Judge not, and ye shall not be iudged. Condemne not, & ye shall not be condemned. Forgeue, & ye shalbe forgeuen. Geue & it shalbe geuen vnto you, good measure prested downe, shakē together & running ouer shal men geue into your bosomes. For with what measure ye mete, with the same shall menne mete to you againe.

Canne the blynde leade the blynde? do they not bothe then fall into the dyche? The disciple ys not aboue his master. Euerye manne shalbe perfecte euen as his master is. why seest thou a mote in thy brothers eye, and consyderest not the beame that is in thyne owne eye? Either

howe canste thou saye to thy brother: Brother lette me pull out the moote that is in thine eye, when thou perceauest not the beame that is in thine owne eye? Ypocrite cast out the beame out of thine owne eye fyrste, and then shalte ꝑ see perfectly to pull out the moote oute of thy brothers eye.

It is not a good tree that bryngeth forth euyll frute: neyther is that an euyll tree that bryngeth forthe good frute. For euerye tree is knowen by his frute, Nether of thornes gader menne fygges, nor of bulshes gader menne grapes. A good manne oute of the good treasure of his herte, bryngeth forth that whiche is good. And an euyll man oute of the euyll treasure of his herte, bryngeth forthe that whiche is euyll. For of the aboundaunce of the hert, his mouth speaketh.

why call you me Master Master, and do not as I byd you? whosoeuer cõmeth to me, and heareth my sayinges, and doth the same, I wyll shewe you to whome he is lyke. He is lyke a manne whiche bylte an houlle, and dyggyd depe, and layde the foundation on a rocke: when the waters arose the flud bet vpon the houle, and coulde not moue it, for it was grounded vpon a rocke. But he that heareth & doth not, is lyke a man ꝑ without foundation bylt an houlle vpõ the earth, against which the fludde dyd beate, and it fell by and by, and the fall of the houle was greate.

The. vii. Chapter

Lorde trouble not thy selfe, for I am not worthy that thou shouldest entre vnder my rofe. wherfore I thought not myselfe worthye to come vnto thee: But saye the worde and my seruaunt shalbe hole.

I saye vnto you I haue not founde so great fayth, no, not in Israel.

Beholde,

Beholde, they whiche are gorgeously appareiled, and lyue delycately, are in kynges courtes.

But what went ye forth to se? a prophete? ye I saye to you, and more then a prophete. This is he of whome it is written. Beholde I sende my messenger before thy face, to prepare thy waye before the. For I saye vnto you, a greater prophete then John among wemens chyldren is there none. Neuertheles, one that is lesse in the kyngdome of god, is greater then he.

John Baptist came neither eatyng bread, nor drynkyng wyne, and ye saye, he hathe the deuyll. The sonne of mā is come and eateth and drinketh and ye saye, beholde a man which is a glotton, and a drinker of wyne, a frende of Publicanes and synners.

Symon, seest thou this woman? I entred into thy house, and thou gauest me no water to my feete, but she hath washed my feete with teares, and wyped them with the heares of her heade. Thou gauest me no kysse: but she sence the tyme I came in, hath not ceased to kysse my feet. Myne heade with oyle thou diddest not annoynt, but she hathe anointed my feete with oyntment wherfore I saye vnto thee, many synnes are forgeuen her, for she loued muche. To whome lesse is forgeuen the same doth lesse loue.

The. viii. Chapter.

VNto you it is geuen to knowe the secretes of the kyngdome of God: but to other in similitudes, that when they se, they should not se, and when they heare they shoulde not vnderstande.

No man lyghteth a candell and couereth it vnder a vessell, neither putteth it vnder the table, but setteth it on a candelstick, that they that enter in, maye se the light. Nothinge is in secrete, that

shall not come abroade. Nether any thing hydde, that shall not be knowen and come to light.

whosoeuer hath, to him shalbe geuen, and whosoeuer hath not, from him shalbe taken, euen that same, which he supposed that he hath.

My mother and my brethren are these, whyche heare the worde of god, and do it.

what felowe is this? for he commaundeth both the wyndes and water, and they obey him?

when he sawe Jesus, he cryed & fell downe before him, & with a loude voice saide: what haue I to do wt the Jesus the sonne of the god most hiest.

And there was there by an heerde of many swyne, fedynge on an hyll, and they besought him that he wolde suffre them to enter into them, and he suffred them.

The. ix. Chapter.

ANd he saide to them: Take nothinge to fare ther you by the waye, nether staffe, nor scripe, neyther breade, neyther money, nether haue two coates. And whatsoeuer house ye enter into, there abyde, and thence departe. And whosoeuer will not receaue you, when ye go out of the cyte, shake of the very dust from your feete, for a testimonye against them.

who saye ye that I am? Peter answered and saide: thou arte the Christ of god.

And he saide to them all, yf any man will come after me, let him denye him selfe, and take vp his crosse daily & folowe me. whosoeuer will saue his lyfe shall lose it. But whosoeuer doeth lose his lyfe for my sake, the same shall saue it. For what auantageth it a man to wyne the whole worlde, if he loose him selfe, or runne in domage of him selfe? For whosoeuer is ashamed of me, & of my saynges, of him shall the sonne of man be ashamed when he commeth in his owne glorye, and in the glorye of his

his father, and of his holy angels.

And beholde, two menne talked wih him, and they were Moses & Helias, which appered gloriously, and spake of his departyng, which he shulde ende at Jerusalem.

Then ther arose diputation amonge them who shoulde be greatest. when Jesus perceaued the thoughtes of their hartes, he tooke a chylde, and set him harde by him, and saide vnto them. Whosoeuer receaueth this chylde in my name, receaueth me, and whosoeuer receaueth me, receaueth hym that sent me. For he that is leaste amonge you all, the same shalbe greate.

He that is not against vs, is with vs.

The sonne of man is not come to destroye mennes lyues, but to saue them.

Foxes haue holes, and byrdes of the ayre haue nestes, but the sonne of manne hath not where on to lay his heade.

Let the deade bury theyr deade.

No man that putteth his hande to the plowe & loketh backe, is apte to the kyngdome of god.

He sayde vnto them, the haruest is greate, but the labourers are fewe, Pray therfore the lorde of the haruest, to sende forth labourers into his harueste. Go your wayes, beholde, I sende you forthe as lambes amonge wolues. Beare no wallet neyther scrippe, nor shues, and salute no man by the waye. Into what soeuer house ye enter, first saye: Peace be to this house. And yf the sonne of peace be there, your peace shall reste vpon him. yf not it shall turne to you againe. And in the same house tary styll eating & drinckynge suche as they haue. For the labourer is worthy of his rewarde. Go not from house to house, and into whatsoeuer cytie ye entre, yf they receaue you, eate suche thynges as are set before you, and heale the sycke

that

that are there, and saye vnto them, the kyndome of god is come nye vnto you. But into whatsoeuer citie ye shall entre, yf they receyue you not, go your wayes out into the streates of the same and saye: euen the very duste, whiche cleaueth on vs of your citie, we wype of against you.

He that heareth you, heareth me, and he that despyseth you despiseth me, and he that despyseth me, despyseth hym that sent me.

Reioyse not that the spirites are vnder your power, but reioyse because your names are wrytten in heauen.

I confesse vnto the father, Lorde of heauen and earth, that thou hast hyd these thynges from the wyse, and hast opened them to the babes.

No man knoweth who the sonne is, but the father, neither who the father is, saue the sonne, and he to whome the sonne wyl shewe hym.

Happy are the eyes, whiche se that ye se, for I tell you, that many prophetes and kinges haue desyred to se those thynges whiche ye se, and haue not sene them, and to heare those thynges, whiche ye heare, and haue not hearde them.

Martha, Martha, thou carest, and arte troubled about many thinges: Verely one is nedefull. Mary hath chosen her that good parte, whiche shal not be taken awaye from her.

The .xi. Chapter.

I Saye vnto you, aske, and it shalbe geuen vnto you: Seke and ye shall synde. Knocke and it shalbe opened vnto you. For euery one ỳ axeth, receyueth, and he that seketh syndeth: and to him that knocketh, shal it be opened, & ỳ sõne shall axe bread of any of you ỳ is a father, wyl he geue him a stone: for yt he axe fyshe, wyll he for a fyshe geue him a Serpente? Or yf he axe an egge, wyll he offer hym a Scorpion? Yf ye then whiche

are

are euyll, can geue good giftes vnto your chyldre howe muche more shall the father of heauen geue an holy spirite to them that desyre it of hym.

Euery kyngdome deuided with in it selfe, shalbe desolate, and one house shall fall vpon a nother. So yf Satan be deuided with in hym selfe how shall his kyngdome endure.

He that is not with me, is agaynst me, and he that gathereth not with me, scattereth.

Happy is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he sayde, ye happy are they that heare the worde of God, and kepe it.

No man lighteth a candell, and putteth it in an preuy place, neither vnder a bushell: but on a candelsticke, that they that come in, maye se the light.

Geue almes of that ye haue, and beholde all is cleane to you.

wo be to you Phariseis, for ye tithe the mint and Rewe, and all maner herbes, and passe ouer iudgement and the loue of God. These oughte you to haue done, and yet not lefte the other vndone.

wo be to you Pharisees, for ye loue the vpper moste seates in the Synagoges, and greetinges in the markettes.

wo be to you lawyers, for ye lade men with burthes greuous to be borne, and ye your selues touche not the packes with one of your fyngers.

wo bee to you lawyers, for ye haue taken away the keye of knowledge, ye entred not in your selues, and them that came in ye forbad.

The.xii. Chapter.

THere is nothynge couered, that shall not be vncouered, neyther hyd, that shall not bee knowen.

Be not afrayed of them that kyll the bodye, and after that haue no moze that they can do. But I wyll shewe you, whome ye shall feare. Feare hym whiche after he hath kylled, hathe power to caste into hell. Ye, I saye vnto you hym feare.

Whosoeuer confesseth me befoze men, euen hym shall the sonne of man confesse also befoze the aungels of God. And he that denyeth me befoze men, shalbe denyed befoze the aungels of god. And whosoeuer speaketh a wozde agaynste the sonne of man, it shalbe forgeuen hym. But vnto him that blasphemeth the holye ghoste, it shall not be forgeuen.

When they bzinge you vnto the Synagoges and vnto the rulers and officers, take no thought how oz what thing ye shall aunswere, oz what ye shall speake: Foz the holy ghoste shall teache you in the same houre, what ye ought to saye.

Take no thought foz your lyfe, what ye shall eate, neyther foz your bodye, what ye shall put on: The lyfe is moze thē meate, and the body is moze then rayment.

And axe not what ye shal eate, oz what ye shal drynke, neither clyme ye vp to hye. Foz all suche thynges the Heathen people of the wozlde seke foz. Your father knoweth that ye haue nede of suche thynges, wherefoze seke you after the kyngdome of god, and all these thynges shalbe ministred vnto you.

Sell that ye haue and geue almes. And make you bagges whiche wxe not olde, and treasure that fayleth not in heauen, where no theefe commeth, neither mothe corrupteth: Foz where your treasure is, there wyll your heartes be also.

Happy are those seruauntes, whiche the lozd when he commeth, shall fynde wakinge, verelye I saye vnto you, he will girde himselfe aboute, and

make

make them sit downe to meate, and waike by, and minister vnto them.

Yf the good man of the house knewe what houre the these wyl come, he wolde surely watche, and not suffer his house to be broken vp. Be ye prepared therfore for the sonne of man wyll come at an houre, when ye thinke not.

The seruaunt that knewe his maysters wyll and prepared not hymselfe, neither dyd accordyng to his will, shalbe beaten with many stripes. But he that knewe not and yet did committe thynges worthy of stripes, shalbe beaten with few stripes. For vnto whome muche is geuen, of him shalbe muche required. And to whome men muche commit, the more of him will they axe.

Suppose ye that I am come to sende peace on earthe? I tell you naye, but rather debate.

I tell thee, thou departest not thence, tyll thou haue made good the vttermoste myte.

The.xiii.Chapter.

Except ye repent, ye shall all lykewyse perishe.

There are sixe dayes in whiche men ought to worke, in them come and be healed, and not on the Sabboth daye. Then aunswered hym the Lorde, and sayde, Ypocrite, doth not eche of you, on the Sabbothe daye, louse his oxe or his asse from the stall, and leade him to the water? and oughte not this doughter of Abraham, whome Satan hathe bounde lo.xviii.yeares, be loused from this bonde on the Sabboth daye?

And he sayde vnto them, strine with your selues to enter in at the straite gate, for many I saye vnto you wyl seeke to enter in, and shall not be able.

Beholde they are laste, which shalbe first, and they

they are lyfte, whiche shalbe lafte.

O Jerusalem, Jerusalem, whiche kyllest pro-
phetes, and stonest them that are sent to thee, how
often wouldē I haue gathered thy chyldren toge-
ther, as the henne gathereth her nestē vnder her
wynges, but ye wolde not. Beholde your habita-
cion shall be left vnto you desolate: for I tell you,
ye shall not see me vntyll the tyme come that ye
shall saye, blessed is he that commeth in the name
of the Lorde.

The. xiiii. Chapter.

WHiche of you shall haue an asse or an oxe fal-
len into a pyt, and wyll not strayghte ways
pull hym out on the Sabboth daye?

When thou arte bydden to a weddynge of a-
ny man syt not downe in the hyghest roume, lest a
more honorable man then thou be bydden of hym
and he that bad bothe him and thee, come and saye
to thee, geue this man roume, and thou then be-
gynne with shame to take the lowest roume. But
rather when thou arte bydden, go and sytte in the
lowest roume, then when he that bad the commeth
he maye saye vnto the, frende syt vp hyer. Then
shalte thou haue worshyp in the presence of them
that sit at meate with thee. For whosoeuer exal-
teth hymselfe, shalbe brought lowe, and he that hū
bleth hymselfe shall be exalted.

When thou makeste a dyner or a supper, call
not thy frendes, nor thy brethren, neither thy kins-
men, or yet riche neyghbours, lest they bydde thee
agayne, and a recompence be made thee. But whē
thou makest a feast, call the poore, the maymed, ꝑ
lame and the blynde, and thou shalt be happy, for
they cannot recompence thee. But thou shalte be
recompenced at the resurrection of the iuste men.

Yf a man come to me, and hate not his father
and mother, and wyfe, and chyldren, and brethren

and

and lysters, moreouer and his owne like, he cannot be my disciple. And whosoeuer beare not his crosse and come after me, cannot be my disciple.

The. xv. Chapter.

I saye vnto you that lykewyse ioye shall be in heauen ouer one synner, that repenteth, more then ouer nynety and nyne iuste persones whiche nede no repentaunce.

The. xvi. Chapter.

The childzen of this worlde are in there kynde wyser then the childzen of light. And I saye vnto you, make your frendes of the wicked Mammon, that when ye shal departe, they maye receiue you into euerlastynge habitacions.

No seruaunte can serue two maisters, for other he shal hate the one and loue the other, or els he shal lene to the one, and despise the other, ye cannot serue god and Mammon.

That whiche is highely estemed among men, is abhominable in the sight of God.

Soner shall heauen and earthe periche, then one title of the lawe shal perishe.

whosoeuer forsaketh his wyfe, and maryeth another breaketh matrimonye: And euery manne whiche marieth her that is deuorsed from her husbande committeth aduoutry also.

Sonne, remember that thou in thy lyfe tyme receyuedst thy pleasure, and contrary wyse Lazarus payne: Nowe therfore is he comforted, and thou arte punished,

Yf they heare not Moses and the prophetes, neither will they beleue, thoughe one rose from death agayne.

The. vii. Chapter.

It cannot be auoyded, but that offenses wyll come. Neuertheiesse, wo be to him, throughe whome they come: It were better for hym that a

mylstone

mylstone were hanged aboute his necke, and that he were cast into the sea, ere that he should offend one of this litle ones.

Yf thy brother trespace againste thee, rebuke hym, and yf he repent, forgeue him. And thoughe he synne against the seuen tymes in a daye, and seuen tymes in a daye turne againe to thee, saying: it repenteth me, forgeue him.

And the lorde sayd: yf ye had faith like a graine of mustarde sede, and shoulde saye vnto this Sycamine tree, plucke thy selfe vp by the rootes, and plante thy selfe in the sea, he shoulde obeye you.

When ye haue done all those thynges, whiche are commaunded you, saye, we are vnprofitable seruauntes. we haue done that whiche was oure duetie to do.

Whosoeuer will go aboute to saue his lyfe, shal lose it: and whosoeuer shall lose his life, shall saue it.

Whersoeuer the bodye shalbe, thither wyll the Egles resorte.

The. xviii. Chapter.

Shall not god auenge his electe, whiche crye daye and night vnto hym, ye thoughe he deferre them? I tell you he wyll auenge them and that quickely.

Suppose ye when the sonne of man commeth that he shall fynde fayth on the earth?

Euery manne that exalteth himselfe, shalbe brought lowe, and he that humbleth himselfe shal be exalted.

Suffer childzen to come vnto me, and forbyd them not, for of suche is the kyngdome of god. Verely I saye vnto you, whosoeuer receaueth not ye kyngdome of god, as this childe, he shall not enter therin.

Sell all that thou haste, and distribute it vnto

poore, and thou shalt haue treasure in heauen, and come, and folowe me.

With what difficultie shall they that haue riches, enter in to the kyngdome of god: it is easier for a camell to go throughe a nedels eye, then for a riche man to enter into the kyngdome of god.

Verely I saye vnto you, there is noman that leaueth houle, other father and mother or brethre or wyfe, or chyldren for the kyngdome of goddes sake: whiche shall not receaue muche more in this worlde: and in the worlde to come, life euerlasting.

The. xix. Chapter.

The sonne of man is come to seke and to saue that, which was lost.

Wel good seruaunte, because thou wast fayth full in a very litell thinge, take thou auctoritie ouer ten cities.

I saye vnto you, that vnto all them that haue, it shall be geuen: and from hym that hath not, euen that he hathe shalbe taken from hym.

And he went into the temple, and beganne to caste oute them that solde therein, and them that bought, saying vnto them, it is wrytten: my house is the house of praier, but ye haue made it a denne of theues.

The. xx. Chapter.

The stone that buylders refused, the same is made the heade corner stone: whosoeuer stō-ble at that stone shall be broken, but on whosoeuer it fal vpon, it will grynde hym to pouder.

Geue vnto Cesar that, which belongeth to Cesar: and to god, that whiche pertaineth to god.

The children of this worlde mary wiues and are maryed, but they whiche shalbe made worthye to enioye that worlde and the resurrection from death, neither mary wyues neither are maried, nor

yet

yet can dye any more. For they are equal vnto the aungels, and are the sonnes of God, in asmuche as they are the chyldren of the resurrection.

Beware of the Scribes, whiche desyre to go in longe clothyng, and loue gretynges in the markettes, and the highest seates in the Synagoges, and chiefe roumes at feastes, which deuoure widdowes houses, and that vnder a coloure of longe prayng: the same shal receiue greater damnacion.

The. xxi. Chapter.

Of a trueth I saye vnto you, this poore wyddowe hath put in more then they all. For they all haue of theyr superfluitie added vnto the offering of God, but she, of her penury hath caste in all the substaunce that she had.

Let it sticke therefore faste in youre heartes, not once to study before, what ye shall aunswere, for I will geue you a mouth and wysedome, wher againste, all youre aduersaries shal not be able to speake or resiste.

Heauen and earth shall passe: but my wordes shal not passe.

Take hede to your selues, leste your heartes be ouercome with surfetyng, and dronkennes, and cares of this worlde, and that, that daye come not on you vnwares. For as a snare shall it come on al them that sit on the face of the earthe. watche therfore continually and praye, that ye maye obtayne grace to flye al this that shall come, and that ye maye stande before the sonne of man.

The. xxii. Chapter.

And he toke breade, gaue thankes, and gaue to them saying. This is my body whiche is geuē for you, this do in the remembraunce of me. Lykewyse also, when they had supped, he toke the cup saying: This cup is the newe testament in my blonde, whiche shal for you be shedde.

He

He that is greatest amonge you, shalbe as yonge gest: and he that is cheefe, shalbe as the minister.

Simon. Simon beholde, Satan hathe desyred you, to sifte you, as it were wheate: but I haue prayed for the, that thy faith fayle not. And when thou arte conuerted, strength thy brethren.

Nowe he that hath a wallet, let him take it vp, and lykewyse his scryppe. And he that hathe no swearde, let him sell his coate and bye one.

And his sweate was lyke droppes of blonde, tryckling downe to the grounde.

And the lorde turned backe, and loked vpon Peter.

The. xxiii. Chapter.

DOughters of Jerusalem, wepe not for me, but wepe for your selues and your children, for beholde the dayes wyl come when menne shall say, happy are the baren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begynne to saye to the mountens fall on vs, and to the hylles couer vs: for yf they do this to a grene tree, what shall be done to the drye?

The. xxiiii. Chapter.

AND it came to passe as he sate at meate with them, he toke breade, blessed it, brake & gaue to them. And there eyes were opened, and they knewe him, and he vanished oute of their sighte. And they sayde betwene them selues, dyd not our hertes burne within vs, whyle he talked with vs by the waye, & as he opened to vs the scriptures?

Handle me and se, for spretes haue no flesche and bones, as ye se me haue.

¶ The ende of the Gospell of S. Luke.

¶ The Gospell of. S. John. the. i. Chapter.

IN the begynnynge was the word, and the word was wt god, and the worde was god. The same was in the begynnynge with god, All thynges were made by it, & without it was made nothyng that was made.

He came amonge his owne and his owne receaued him not. But as many as receaued hym, to them he gaue power to be the sonnes of god, in that they beleued on his name: whiche were borne not of bloude, nor of the wyll of the flesshe, nor yet of the wyll of manne: but of god. And the worde was made flesshe and dwelt among vs.

The lawe was geuen by Moses, but grace and truthe came by Jesus Christe.

No manne hathe sene god at any time.

I am the voyce of a criar in the wildernes make strayghte the waye of the lorde, as sayde the prophete Esaias.

I baptise with water, but one is come amonge you, whome ye knowe not, he it is that commeth after me, which was before me, whose shue lachet I am not worthy to vnlose.

Beholde the lambe of god, whiche taketh awaye the synnes of the worlde.

I sawe the spyrete descende frome heauen, lyke vnto a doue, and abyde vpon hym, and I knewe hym not. But he that sent me to baptise in water, the same sayd vnto me: vpon whō thou shalt se the spyrete descende and tary styll on hym, the same is

he

he whiche baptiseth with the holye ghoste. And I saw and bare recorde that this is the sonne of god.

Thou arte Simon the sonne of Jonas, thou shalte be called Cephas, whiche is by interpretation a stone.

Canne ther anye good thynge come out of Nazareth.

The. ii. Chapter

ALl menne at the begynnynge, set forth good wyne, and when menne be dronke, then that whiche is worse. But thou haste kepte backe the good wyne vntyll nowe.

Jesus went vp to Jerusalem, and founde in the temple those that solde oxen and shepe and doues and changers of money. And he made a scourge of small cordes, and droue them all out of the temple, with the shepe and oxen and powred out the changers money, and ouerthrewe the tables, and saide vnto them that solde doues, haue these thinges hence, & make not my fathers house an house of marchandise.

Destroy this temple, and in thre dayes I wyll rayse it vp againe. Then sayde the Jewes. xlvi. yeares was this temple a bildinge, and wylt thou reare it vp in thre dayes? But he spake of ỹ temple of his body.

The. iii. Chapter.

VErely verely I saye vnto the, except that a man be borne of water & of the spyrite, he cannot enter the kingdom of god. That which is borne of the flesche is flesche, and that whyche is borne of the spyrite, is spyrite.

The wynde bloweth where he lysteth, and thou hearest his sounde, but canst not tell whence he commeth, and whether he goeth: So is euery man that is borne of the spyrite.

Verely verely I saye vnto the: we speake that we knowe, and testify that we haue sene, and ye receaue not our witnes. If when I tell you earthly thinges, ye beleue not: howe shulde ye beleue yf he shal tell you of heauenly thinges? God so loued the worlde, that he hath geuen his onely son, that none that beleue in him shulde perishe, but shulde haue euerlasting lyfe. For god sent not his sonne into the worlde to condempne the world, but that the worlde through him, might be saued. He that beleueth in him, shall not be condempned. But he that beleueth not, is condempned already, because he beleueth not in the name of the onely sonne of god. And this is the condempnation that lyght is come into the worlde, and the menne loued darcknes more then lyghte because their dedes were euyll. For euery man that euyll doeth, hateth the lyghte, nether commeth to lyghte, lest his dedes shuld be reproued. But he that dothe truth, commeth to the light, that his dedes might be knowē, howe that they are wrought in god.

A man can receaue nothinge at all, excepte it be geuen him from heauen.

He that is of the earth, is of the earth, and speaketh of the earthe. He that commeth frome heauen, is aboue all, & what he hathe sene and hearde, that he testifieth: but no man receaueth his testimonye. Howbeit, he that hath receaued his testimonye, hathe sette to his seale that god is true. For he whome god hathe sent, speaketh the wordes of God: for God geueth not the spryte by measure The father loueth the sonne, and hathe geuen all thinges into his hande. He that beleueth on the sonne, hathe euerlasting lyfe, and he that beleueth not the sonne, shall not see lyfe, but the wrathe of god abydeth on him.

The. iiii. Chapter.

Who

Whosoeuer drinketh of this water, shal thurst againe. But whosoeuer shall dryncke of the water that I shall geue him, shall neuer be more a thyrste: but the water that I shall geue him, shall be in a well of water, springynge vp into euerlastynge lyfe.

Ye worshyppe ye wote not what: we know what we worshyp. For saluation cõmeth of the Iewes. But the houre commeth and nowe is, when the true worshyppers shall worshyppe the father in spryte and in trouthe, For verely suche the father requyreth to worshyppe him. God is a spryte, and they that worshippe him, muste worshyppe him in pryte and trouth.

Jesus saide vnto them: my meate is to do the wyll of them that sent me, & to finisshe his worcke.

And Jesus him selfe testifieth, that a prophete hath none honoure in his owne cõtrie.

The. v. Chapter.

Behold thou art made whole, synne no more lest a worse thinge happen vnto the.

The sonne can do nothing of him selfe, but that he seythe the father do. For whosoeuer he doeth, that doeth the sonne also.

Neither iudgeth the father any manne, but had committed all iudgement vnto the sonne, because that all menne shulde honoure the sonne, euen as they honoure the father. He that honoureth not the son, the same honoureth not the father whiche hathe sent him. Verely verely I saye vnto you, he that heareth my wordes and beleueth on him that sent me, hath euerlastyng lyfe, and shall not come into damnation, but is escaped frome deathe vnto lyfe.

As the father hath lyfe in him selfe, so lykewise hathe he geuen to the sonne to haue lyfe in hym selfe, and hath geuen him power to iudge, in that

he is the sonne of man. Marueyle not at this: the houre shall come in the whyche all that are in the graues shall heare hys voyce, & shall come forth they that haue done good vnto the resurrection of lyfe, and they that haue done euyll vnto the resurrection of damnation.

I cānne of myne owne selfe do nothynge at all.

Yf I beare wytnes of my selfe my witnes is not true.

The workes whiche the father hathe geuen me to fynyshe, the same workes which I do, beare witnes of me that the father sent me.

Howe can ye beleue whiche receyue honoure one of another, and seke not the honoure that cōmeth of God onely?

The. vi. Chapter.

LAboure not for the meate that shall perishe, but for the meate that endureth vnto euerlasting lyfe, whiche meate the sonne of man shall geue vnto you.

The breade of God is he, whiche commethe downe from heauen, and geueth life vnto the worlde.

I am the breade of lyfe, he that commeth to me, shall not hunger, and he that beleueth on me shall neuer thurste.

I am come downe from heauen, not to do myne owne wyll, but his will whiche hathe sente me. And this is the fathers will whiche hath sente me, that of all whiche he hath geuen me, I should lose nothyng, but shoulde rayse it vp agayne, at ỹ last daye. And this is the will of him that sent me, that euery mā which seeth the sōne, and beleueth on him, haue euerlastyng lyfe. And I wyll rayse hym vp at the last daye.

No man can come to me, except the father which

whiche hath sent me, drawe hym.

I am that lyuing breade, whiche came downe from heauen: Yf any man eate of this breade, he shall lyue for euer. And the breade that I wyll geue, is my flesche: whiche I wyll geue for the lyfe of the worlde.

Verely verely I saye vnto you, except ye eate the flesche of the sonne of man, and drinke his bloude, ye shall not haue life in you. Whosoeuer eateth my flesche, and drinketh my bloude, hathe eternall lyfe, and I wyll rayse hym vp at the laste daye, for my flesche is meate in dede, and my bloud is drinke in dede. He that eateth my flesche and drinketh my bloud, dwelleth in me, and I in him. As the liuing father hathe sent me, euen so lyue I by my father, & he that eateth me, shall lyue by me. This is the breade whiche came from heauen, not as your fathers haue eaten Manna and are dead, he that eateth of this breade shall liue euer.

It is the spirite that quickeneth, the flesche profiteth nothing.

Then sayde Iesus to the twelue, will ye also go awaye? Then Simon Peter answered: Master to whome shall we go? Thou haste the wordes of eternal lyfe, and we beleue and knowe that thou arte Christ the sonne of the lyuing god.

The. vii. Chapter.

The worlde cannot hate you, but me it hateth: Because I testifie of it, that the workes of it are euyll.

My doctrine is not myne, but his that sente me.

Yf a man on the Saboth daye receaue circumcision without breaking of the lawe of Moses, disdayne ye at me, because I haue made a man euery whit whole on the Saboth day? Iudge not after

the vtter apperaunce, but iudge ryghteous iudgement.

Ye shall seke me, and shall not fynde me, and where I am, thyther can ye not come.

Yf any manne thyrste, let him come vnto me, and drincke: he that beleueth on me, as sayth the scripture, out of his belly shal flowe ryuers of water of lyfe. This spake he of the spyrite whyche they that beleued on him, shulde receaue.

Dothe our lawe iudge any man before it heare him, and knowe what he hathe don?

The. viii. Chapter.

LEtte him that is among you without synne caste the fyrst stone at her.

It is also wrytten in your lawe, that the testimony of two menne, is true.

I do nothing of my selfe, but as my father hath taught me.

Yf ye continue in my wordes, then are ye my very disciples, and shall knowe the truth, and the truthe shall make you free.

Yf ye were Abrahams children, ye wolde do the dedes of Abraham.

Ye are of your father the deuyll, and the lustes of your father ye wyll do. He was a murderer frō the begynnynge, and abode not in the truthe, because ther is no truthe in him. when he speaketh a lye, then speaketh he of his owne. For he is a lyer, and the father therof.

He that is of god, heareth goddes wordes, ye therfore heare them not, because ye are not of god.

Yf a man kepe my sayenges, he shall neuer see death.

Your father Abraham was glad to se my daye, and he sawe it, and reioyced.

The. ix. Chapter.

And

AND as Jesus passed by, he sawe a man which was blinde from his byrthe. And his disciples axed hym, saying: Master who did sinne, this man, or his father and mother: that he was borne blynde? Jesus answered, neither hath this manne synned, nor yet his father nor mother, but that the workes of god shoulde be shewed on him. I muste worke the workes of god that sent me, whyle it is daye. The nighte commeth when no manne canne worke. As long as I ame in the worlde, I am the lyght of the worlde.

We be sure that god heareth not synners, but yf any man be a worshipper of god and do his will hym heareth he. Sence the worlde began, was it not hearde that anye man opened the eyes of one that was borne blynde, yf this manne were not of god, he could haue done nothynge.

I am come vnto iudgement into this worlde that they whiche se not, might se: and they whiche se, might be made blynde.

The. x. Chapter.

HE that entreth not in by the doore, in to the shepefolde, but climeth vp some other ways the same is a thefe and a robber. He that goeth in by the dore, is the shepeherde of the shepe, to hym the porter openeth, and the shepe heare his voyce: and he cauleth his own shepe by name, and leadeth them out. And when he hath sente forthe his owne shepe, he goth before them, and the shepe folowe hym, for they knowe his voyce. A straunger they will not folowe, but will flye from hym, for they knowe not the voyce of straungers.

The good shepehearde geueth his lyfe for the shepe. An hyred seruaunt, which is not the shepeherde, neither the shepe are his owne, se the wolfe comming, and leueth the shepe, and flyeth, and the wolfe catcheth them and scattereth the shepe. I

am that good shepehearde, and know myne, and am knowen of myne. As my father knoweth me, euen so knowe I my father. And I geue my lyfe for the shepe: and other shepe I haue, whiche are not of this folde, them also must I bring that they maye heare my voyce, and that there maye be one flocke and one shepehearde.

No man taketh my lyfe from me, but I put it awaye of my selfe. I haue power to put it from me, and haue power to take it agayne.

I and my father are one.

Though ye beleue not me, yet beleue the workes, that ye maye know and beleue that the father is in me, and I in hym.

The.xi. Chapter.

When Jesus heard that, he sayde: this infirmitie is not vnto deathe, but for the laude of god, that the sonne of god myght be prayed by the reason of it.

Yf a man walke in the daye he stombleth not because he seeth the light of this worlde: but yf a man walke in the night, he stombleth, because ther is no light in him.

I am the resurrection and the lyfe: he that beleueth on me, ye thoughe he were dead, yet shall he lyue. And whosoeuer lyueth and beleueth on me, shall neuer dye.

And one of them named Cayphas which was the hye preest that same yeare, sayed vnto them: ye perceyue nothyng at al, nor yet consider, that it is expediente for vs, that one man dye for the people, and not that al the people perishe. This spake he not of himselfe, but beyng hye preeste that same yeare, he prophecyed that Jesus shoulde dye for the people, and not for the people onely, but that he shoulde gather together in one the chyldren of god whiche were scattered abroade.

Then

The. xii. Chapter.

Then tobe Mary a pounde of oyntment called Nardus, perfecte and precious, and anoynted Jesus feete, and wiped his feet with her heare, and the house was fylled of the sauer of the oyntment. Then sayde one of his disciples named Judas Iscarioth Simons sonne, whiche afterwarde betraied him: why was not this oyntmente sold for thre hundred pence, and geuē to the poore? This sayde he, not that he cared for the poore, but because he was a theefe, and kepte the bagge, and bare that whiche was geuen. Then sayde Jesus, let her alone, agaynst the daye of my burying she kept it. The poore alwayes shal ye haue with you but me shall ye not alwayes haue.

Verely verely I saye vnto you, excepte the wheate corne fall into the grounde and dye, it bydeth alone. Yf it dye, it bringeth forth much fruit. He that loueth his lyfe, shall destroye it, and he that hateth his life in this worlde, shall kepe it vnto life eternall. Yf eny man minister vnto me, let him folowe me, and where I am, there shall my minister be. And yf any man minister vnto me, hym my father will honoure.

Walke whyle ye haue lyght, lest the darkenes come on you. He that walketh in the darke, wotteth not whither he goeth: while ye haue lighte, beleue on the lyght, that ye maye be the children of lyght.

And Jesus cryed and sayde: he that beleueth on me, beleueth not on me, but on hym ꝑ sente me. And he that seeth me, seeth him that sent me. I am come a light into the worlde, that whosoeuer beleueth on me, shoulde not byde in darkenesse. And yf any man heare my wordes and beleue not, I iudge hym not. For I came not to iudge the worlde but to saue the worlde.

He

He that refuseth me, and receiueth not my wordes hathe one that iudgeth hym. The wordes that I haue spoken shall iudge hym in the laste daye. For I haue not spoken of my selfe: but the father which sente me, he gaue me a commaundement what I shoulde saye, and what I shulde speake. And I knowe that this commaundemente is lyfe euerlastyng. whatsoeuer I speake therfore, euen as the father bad me, so I speake.

The. xiii. Chapter.

PEter sayde to hym: thou shalt not washe my feete, while the worlde standeth. Iesus answered hym: yf I washe theenot, thou shalt haue no parte with me.

He that is washed, nedeth not saue to washe his feete, and is cleane euery whyt.

Wote ye what I haue done to you? Ye cal me master and lorde, and ye saye well, for so I am. Yf I then youre Lorde and master haue washed youre feete, ye also ought to washe one anothers feete. For I haue geuen you an ensample, that ye shoulde do, as I haue done to you. Verely verely I saye vnto you, the seruaunt is not greater then his master, neither the messenger greater then he that sent hym.

He that receyueth whomesoeuer I sende, receyueth me, and he that receyueth me, receyueth hym that sent me.

A newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that euen so, ye loue another. By this shall all menne knowe that ye are my disciples, if ye shall loue one to another.

The. xiiii. Chapter.

IN my fathers house, are many mansions. I am the waye, the truthe, and the lyfe, and noman commeth vnto the father, but by me.

Yf

yf ye had knowen me, ye had knowen the father, And nowe ye knowe hym, and haue sene him.

The wordes that I speake vnto you, I speke not of my selfe, but the father that dwelleth in me is he that dothe the workes: Beleue me that I am in the father, and the father in me. At the leest, beleue me for the very workes sake. Verely verely I say vnto you, he that beleueth on me, ỹ workes that I do, the same shal he do, and greater workes then these shal he do.

He that hathe my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I wyll loue him, and wyll shewe myne owne selfe to hym.

Yf a man loue me and wyl kepe my sayinges, my father also wyll loue hym, and he wyl come vnto hym, and wyll dwell with him. He that loueth me not, kepeth not my sayinges.

That comforter whiche is the holye ghoste, whome my father wyll sende in my name, he shall teache you all thinges, and bryng all thynges to youre remembraunce, what soeuer I haue told you.

The.xv. Chapter.

I Am the true vyne, and my father is an husband man. Euery braunche that beareth not fruite in me, he wyll take awaye. And euery braunche that beareth fruite will he pourge, that it may bringe more fruite. Nowe are ye cleane thorowe the wordes whiche I haue spoken vnto you. Byde in me, and let me byde in you. As the braunche cannot beare fruite of it selfe, excepte it byde in the vyne, nomore canne ye excepte ye byde in me. I am the vyne, and ye are the braunches, he that abydeth in me, and I in hym, the same bringeth forth moche fruite. For without me ye canne

do nothynge. Yf a man byde not in me, he is caste forthe as a braunche, and is withered, and menne gather it, and caste it in to the fyre, and it burnethe. Yf ye bide in me, and my wordes also bide in you, aske what ye wyll, and it shal be done to you. Herein is my father glorified, that ye beare much fruite and be made my disciples.

Greater loue thē this hath no man, then that a man bestowe his lyfe for his frendes. Ye are my frendes yf ye do whatsoeuer I commaunde you.

Yf the worlde hate you, ye knowe that he hated me before he hated you. Yf ye were of the worlde, the worlde wolde loue his owne. Howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore hateth you the worlde. Remembre the saying that I haue sayed vnto you: the seruaunte is not greater then the lorde, yf they haue persecuted me, so wyll they persecute you, yf they haue kepte my sayinges, so wyll they kepe yours.

Yf I had de not come and spoken vnto them they shoulde not haue had synne: But nowe haue they nothing to cloke their synne withall. He that hateth me, hateth my father. Yf I had not done amonge thē ꝑ workes whiche none other man dyd they shuld haue had no synne, but nowe haue they seene, & yet haue hated both me & my father: euen ꝑ the sayinge might be fulfylled that is writtē in their lawe: they haue hated me without a cause.

The. xvi. Chapter.

THese is expedient for you that I go awaye, for yf I go not awaye, that comforter wyll not come vnto you. But yf I departe, I wyll sende hym vnto you. And when he is come he wil rebuke the world of synne, and of righteousnes, and of iudgement: of sinne because they beleue not on me:

me: of rightwilenes, because I go to my father, and ye shall see me no more, and of iudgemente because the chiefe ruler of this worlde is iudged all ready.

Verely verely I saye vnto you, ye shall weye and lament, and the worlde shall reioyce. Ye shall sorowe, but youre sorowe shall be turned to ioye.

The. xvii. Chapter.

THis is life eternall, that they might knowe thee the onelye very god, and whome thou hast sent Iesus Christe.

Holy father kepe in thine owne name, them which thou haste geuen me, that they may be one, as we are.

I praye not for them alone, but for them also whiche shal beleue on me through theyr preaching that they all maye be one, as thou father arte in me, and I in the, that they maye be also one in vs that the worlde maye beleue that thou haste sente me.

The. xviii. Chapter.

AS one as he had sayd vnto thē, I am he, they went backwardes and fell to the grounde.

Yf I haue euill spoken, beare witnes of the euyll, yf I haue well spoken, why smytest thou me?

For this cause was I borne, and for this cause came I into the worlde, that I should beare witnesse vnto the trueth: and all that are of the truth heare my voyce.

The. xix. Chapter.

THen sayde Pylate vnto hym: Speakest thou not to me? knowest thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus aunswered: Thou couldest haue no power at al against me, except it were geuen thee

from

from aboue. Therfore he that delyuered me vnto the, is more in synne.

The .xx. Chapter.

IEsus sayde to her, touche me not, for I am not yet ascended to my father.

Then sayde Jesus to them agayne, peace be with you: As my father sent me, euen so sende I you. And when he had sayde that, he breathed on them, and sayde vnto them. Receaue the holye ghoste. Whosoeuer synnes ye remyt, they are remitted vnto them, and whosoeuers synnes ye retayne, they are retayned.

Thomas sayde vnto them: except I see in his handes the pynt of the nayles, and thrust my handes in to his syde. I wyll not beleue.

Thomas because thou haste sene me, therfore thou beleuest: happy are they that haue not sene, and yet beleue.

The .xxi. Chapter.

WHen Symon Peter heard e that it was the Lorde, he gyrde his mantell to hym, for he was naked, and sprange into the sea, the other disciples came by shyppe.

There are many other thynges which Jesus dyd, the whiche yf they shoulde be written, euery one, I suppose the worlde could not contayne the bookes that shoulde be written.

The ende of the gospell of S. John.

The Actes of the Apostles.

the fyrst Chapter.



Ohn baptysed wyth water: but ye shalbe baptised with the holy ghoste, & that within this fewe dayes.

It is not for you to knowe the times or the seasōs which the father hadde put in hys owne power.

And the same Judas hathe nowe possessed a plot of grounde with the reward of iniquitie, and when he was hanged, brast a sonder in the middes, and all his bowels gusshed out. Thy gaue forth theyr lottes, and the lotte fyll on Mathias, and he was counted with the eleuen Apostles.

The.ii.Chapter.

When the fyftyth daye was come, they were all with one accorde togeder in one place, And sodenlye ther came a sounde from heauen, as it hadde bene the commynge of a myghty wynde, and it filled all the house where they sate. And there appered vnto them clouen tounges, lyke as they hadde bene fyre, and it sat vpon eche of them And they were all filled with the holy ghost, and began to speake with other tounges, euen as the spirite gaue them vtterance.

Of my spirite I wyll powre oute vpon all flesshe.

And it shalbe, that whosoeuer shall call on the name of the lorde, shalbe saued.

Dauid sawe before, and spake of the resurrection of Christ that his soule shulde not be left in hell, nether his flesshe shulde se corruption.

Peter laide vnto them, do penaunce and be bap-
tised euerye one of you, in the name of Jesus
Christ, for the remission of synnes, and ye shall re-
ceaue the gyfte of the holye ghoste. For the pro-
myse was made vnto you, and to youre chyldren,
and to all that a farre, euen as many as the lorde
our god shall call.

And all that beleued kept them selues togeder,
and had thinges commen, and solde their posses-
ons and goodes, and departed them to all menne,
as euerye manne hadde nede, and they continued
daiye with one accorde in the temple, and brake
breade in euerye house, and dyd eate their meate
togeder with gladnes and synglenes of hert pray-
synge god, and hadde fauour with all the people.

The.iii. Chapter.

Moses sayde vnto the fathers. A prophete
shall the lorde your god rayse vp vnto you
euen of youre brethren lyke vnto me, hym shall ye
heare in all thinges whatsoeuer he shall saye vnto
you. For the tyme wyll come, that euerye soule,
whiche shall not heare that same prophete, shalbe
destroyed from amonge the people.

The.iiii. Chapter.

This is the stone cast a syde of you buylders,
whiche is sette in the chefe place of the cor-
ner. Nether is there saluation in any other, Nor
yet also is there any other name geuen to menne,
wherin we must be saued.

whether it be right in the syght of god to obeye
you more then god, iudge ye.

And the multitude of them that beleued were
of one harte, and of one soule. Also none of them
saide, that any of the thinges whiche he possessed,

was

was his owne, but hadde all thinges commen.

Nether was there any among them that lacked for as many as were possessers of landes or houses, solde them and brought the pryce of the thinges that were solde, and layde it downe at the Apostles fete.

The. v. Chapter.

A Certaine manne named Ananias with Saphira his wyfe, solde a possession, and kepte awaye parte of the pryce, his wyfe also beynge of counsell, and brought a certaine parte, and layde it downe at the Apostles fete. Then saide Peter: Ananias, howe is it that sathan hathe fylled thine harte that thou shuldest lye vnto the holy ghoste, and kepe awaye parte of the pryce in thine owne power? How is this that thou hast cõceaued this thing in thine harte? Thou hast not lyed vnto men but vnto god. when Ananias hearde these wordes, he fell downe, and gaue vp the ghost.

They broughte the syche into the streates, and layde them on beddes and paletes, at the least waye the shadowe of Peter when he came by, myght shadowe some of them.

we ought more to obey god, then menne.

Yf the counsell of this worke be of menne, it wyll come to noughte. But yf it be of god, ye can not destroye it, least haply ye be founde to stryue against god.

And they departed from the counsell, reioysyng that they were counted worthy to suffer rebuke for his name.

The. vi. Chapter.

THen the twelue called the multitude of the disciples together, saide: it is not mete that

we shulde leue the worke of god, and serue at the tables. Wherfore brethren, loke ye oute amonge you seuen menne of honest reporte, and full of the holy ghost and wisdome, whiche we maye appointe to this nedefull busynes. But we wyll geue oure selues continually to prayer, and to the ministracion of the worde.

The.vii.Chapter.

AND the patriarkes hauynge indignation solde Joseph into Egipte, & god was with him and delyuered him out of all his aduersities, and gaue him fauoure and wysdome in the syght of Pharao kyng of Egypt whiche made him gouernour ouer Egypte, and ouer all his lande.

Moses was learned in all maner wysdome of the Egyptians, and was mightye in dedes and in wordes.

I haue perfectly sene the affliction of my people whiche is in Egipte, and I haue hearde there gronyng, and am come downe to delyuer them.

He that is hyest of all, dwelleth not in temples made with handes, as sayth the prophete. Heauen is my seate, & earth is my fote stole, or what place is it that I shuld rest in? hath not my hande made all these thinges?

But he beyng full of the holy ghoste, loked vp stedfastly with his eyes into heauen, and sawe the glorye of god, and Jesus standynge on the ryghte hande of god, and sayde: Beholde I se the heauen open, and the sonne of man, standyng on the right hande of god.

And they stoned Steuen callyng on and sayeng: Lorde Jesu receaue my spyryte, & he kneled downe and cryed with a loude voyce: Lord laye not this synne to their charges.

The.viii.Chapter.

when

When the Apostles which were at Jerusalem hearde saye that Samaria hathe receaued the worde of god, they sent vnto them Peter and John: whyche when they were come, prayed for them that they myghte receaue the holye ghoste. For as yet he was come on none of them: but they were baptised onely in the name of Christe Jesu. Then layde they handes on them, and they receaued the holy ghost.

Thy money perish with the, because thou weenest that the gyfte of god maye be obteyned with money.

The. ix. Chapter.

Saul Saul why persecutest thou me? And he sayde: what arte thou lorde? And the lorde sayde: I am Jesus whome thou persecutest. it shalbe harde for the to sticke against the pricke. Go thy wayes, for he is a chosen vessell vnto me, to beare my name before the gentyls and kynges, and the children of Israel. For I wyll shewe hym howe great thynges he must suffre for my names sake.

The disciples toke him by nyght, and put hym thorowe the wall and let him downe in a basket.

The. x. Chapter.

Thy prayers and all thy almes are come vp into remembraunce before god.

What god hathe cleansed, that make thou not common or vncleane.

And as it chanced Peter to come in, Cornelius met him, and fell downe at his feete, & worshipped him. But Peter toke hym vp sayenge: stande vp, for euen I my selfe am a man.

Ye knowe howe that it is an vnlawfull thynge for a manne that is a Jewe, to company or come

vnto an aliene: but god hathe shewed me that I shoulde not call any manne commen, or vncleane. therfore came I vnto you without layinge nay. assone as I was sent for.

Then Peter opened his mouthe and saide: of a trueth I perceiue that god is not perciall, but in al people, he that feareth him, and worcketh righteousenes, is accepted with him.

The.xi. Chapter.

Ounte not thou those thinges cõmen, whiche God hath cleansed.

The.xii. Chapter.

Then was Peter kepte in prison, but prayer was made without ceasing of the congregation vnto God for him.

And vpon a day appointed Herode araied him in royall apparell, and sat him in his seate, & made an oration vnto them.

And the people gaue a shoute saynge: it is the voice of a god, and not of a man. And immediatly the Aungell of the Lorde smote him, bicause he gaue not God the honoure. And he was eaten of wormes, and gaue vp the goste.

The.xiii Chapter.

As they ministred to the lord, and fasted, the holy goste said, seperate me Barnabas & Paul for the worcke, whereunto I haue called them. Then fasted they and prayed, and put their handes on them, and let them go.

I haue founde Dauid the sonne of Jesse, a man after mine owne herte, he shall fulfill al my wyll.

Be it knowen vnto you ye men and brethren, that thorowe this man, is preached vnto you the forgiuenesse of sinnes: and that by him, al that beleue, are iustified from all thinges, from whiche ye coulde not be iustified, by the lawe of Moses.

Then

Then Paule and Barnabas waxed bold, and said: it was mete that the worde of God shoulde firste haue ben preached to you. But seing ye put it from you, and thinke your selues vnworthye of euerlastinge life, loe, we turne to the Gentylles. For so hath the Lorde commaunded vs.

The. xiiii. Chapter.

They returned againe to Listra, and to Iconium, and Antioche, and strengthed the disciples soules, exhortinge them to continue in the faith. affirminge that we muste thorowe much tribulation enter into the kingedome of God. And they ordeyned them elders by election i euery congregation, and praied, and fasted, and commended to god, on whom they beleued.

The. xv. Chapter.

NOwe therefore why tempe ye God, that ye woulde put a yoke on the disciples neckes, whiche neither oure fathers nor wee were able to beare.

wherefore my sentence is, ꝑ we trouble not the whyche from amonge the gentiles, are turned to God, but that wee write vnto them, that they abstaine from filthines of idolles, from fornication, from strangeled, and from bloude.

For it semed good to the holie goste and vs, to put no greuouse thinges to you, more then these necessarie thinges, that is to saye: that ye abstaine from thynges offered to Idolles, from bloud, frō strangeled, and fornication.

The. xvi. Chapter.

They were forbidden of the holye ghoste, to preache the worde in Asia.

And it fortuned as we wente to prayer, a certaine Damsel possessed with a spirite that prophecied, met vs, whiche brought her master and maistres muche vauntage, with prophesying. The same folowed Paule and vs, and cryed saynge: these men are the seruauntes of the most hye god, whiche shewe vnto vs the waye of saluacion.

The.xvii.Chapter.

FOr all the Atteniens and straungers whiche were there, gaue themselues to nothyng els, but either to tell, or to heare newe tydinges.

For as I passed by, and beheilde the maner howe ye worship your goddes: I founde an altare wherein was written, vnto vnknowen god. whō ye then ignorauntly worshippe, hym shewe I vnto you.

The.xviii.Chapter.

AND because Paule was of the same craft, he abode with Aquila and Pirscilla his wife, and wrought: their crafte was to make tentes.

And Paule shore his heade in Cenchrea, for he had a vowe.

The.xix.Chapter.

AND god wrought no small myracles by the handes of Paule: so that frō his body, were brought vnto the sicke, napkins, or partlets, and the diseases departed from them, and the euyl spirites went out of them.

And the euell spirite answered, and sayde: Iesus I know and Paul I knowe, but who are ye?

The.xx.Chapter.

I haue desyred no mans siluer, gold, or vesture. Ye knowe well that these handes hauc ministred vnto my necessities, and to them that were with me.

The.xxii.Chapter.

Thou

Thou shalt not coursie the ruler of ỹ people.

The Saduces saye that there is no resurrection, neither angell, nor spirite. But the phariseis graunt bothe.

The. xxv. Chapter.

It is not the maner of the Romaynes to deliuer any man ỹ he should perishe before that he which is accused, haue the accusars before him, and haue licence to answer for himselfe, concerning the crime layde agaynst him.

Why thinketh it vnreasonable for to sende a prisoner, & not to shewe the causes which are laide againste him.

The. xxvi. Chapter.

I shewed fyrste vnto them of Damasco, and at Jerusalem, and thrugh out all the coastes of Jewry, & to the Gentiles, that they shoulde repent, and turne to god, and do the righte workes of repentaunce.

Here endeth the Actes of the Apostles.

¶ The Epistle of S. Paule to the Romaynes the.i. Chap.

FOr I am detter bothe to the Gzekes and to them whiche are no Gzekes, vnto the learned, and also vnto the vnlearned. Likewise as muche as in me is, I am redy to pzeache the golpel to you of Rome also. For I am not ashamed of the golpell of Chzist, because it is thepower of God vnto saluacion to all that beleue, namely to the Jewe and also to the gētile.

The iust shall lyue by faithe,

His inuisible thinges, that is to saye, his eternall power and godhead, are vnderstond and sene by the wozkes from the creation of the wozlde.

when they counted themselues wise, they became fooles.

And as it semed not good vnto them to be knowen of god, euen so god deliuered them vp vnto a leude mynde, that they should do the thinges, whiche were not comely.

The.ii. Chapter.

THinkest thou this, O thou man that iudgest them whiche do suche thynges, and yet doest euen the very same, that thou shalt escape the iudgement of god? Either despisest thou the ryches of his goodnes, pacience, and lōg sufferaūce? and remembzest not howe that the kyndenes of god leadeth the to repentaunce. But thou after thine harde harte that cannot repent, heapest together the treasure of wzathe against the daye of vengeaunce, when shalbe opened the righteous

iudge-

iudgement of god, whiche will rewarde euery man accordyng to his dedes: that is to saye, prayse, honoure, and immortalitie to them which continue in good doynge and seke eternall life. But to them that are rebellions and disobeye the trueth, and folowe the iniquitie, shall indignacion and wrath, tribulacion and anguishe vpon the soule of euerye man, that doth euill of the Jewe fyrst, and also of the Gentile. To euery man that doth good, shall come prayse, honoure, and peace, to the Jewe fyrst, and also to the gentile.

Before god they are not righteous whiche heare the lawe, but the doers of the lawe, shalbe iustified.

Their conscience beareth witnes vnto them and also theyr thoughtes, accusing one another or excusing at the daye, when god shall iudge the secretes of men by Jesus christ, accordyng to my gospell.

The name of god is euell spoken of amonge the gentiles thorowe you.

He is a Jewe whiche is hid within, and the circumcision of the harte, is the true circumcision, which is in the spirite, and not in the letter. Whose prayse is not of men, but of god.

The. iii. Chapter.

Where is none righteous, no not one: there is none that vnderstandeth, there is none that seketh after God, they all are gone oute of the waye, they are all made vnprofitable, there are none that doothe good no not one.

By the dedes of the lawe, shall no flesche be iustifyed in the sighte of god.

The righteousnes no doubt whiche is good before god, commeth by the faith of Jesus Christ vnto

vnto all, and vpon all that beleue.

All haue sinned, and lacke the prayse that is of valure before god: but we are iustified freely by his grace, throughe the redemption that is in Christ Jesu, whom god hath made a seate of mercy thorow faithe in his bloude, to shewe the righteousnesse whiche before him is of valour in that he forgeueth the sinnes that are passed, which god dyd suffer to shewe at this tyme the righteousnes that is alowed of hym, that he might be contented iuste, and a iustifier of him which beleueth in Jesus.

We suppose that a man is iustified by faithe without the dedes of the lawe.

The. iiii. Chapter.

ABraham beleued god, and it was counted vnto hym for righteousnes.

To him that worketh, is the reward not reckened of fauoure: but of duetie. To him that worketh not, but beleued on him that iustifieth the vngodly, is fayth counted for righteousnes.

Blessed are they whose vnrighteousnesse are forgeuen, and whose synnes are couered. Blessed is that man to whom the lorde imputeth no sinne.

Where is no lawe, there is no transgression.

Christ was deliuered for our sinnes, and rose agayne for to iustifie vs.

The. v. Chapter.

WE also reioyce in tribulacion, for we knowe that tribulacion bringeth pacience, pacience bringeth experience, and experience bringeth hope and hope maketh not ashamed, for the loue of god is shead abrode in oure heartes, by the holy ghost whiche is geuen vnto vs.

Seyng that while we were yet sinners, Christ dyed for vs, muche more then now: seyng we are iustified in his bloud, shal we be saued from wrath

thorow

thorow him.

Lykewise as by the sinne of one, condemnation came on all men, euen so by ỹ iustifying of one commeth the righteousnesse that bringeth lyfe vpon all men. For as by one mannes disobedience, many became synners: so by the obedience of one, shall many be made righteous.

The. vi. Chapter.

WE are buried with hym by baptime, for to dye, that lykewyse as Christ was rayled vp from death by the glory of the father, euen so we also shoulde walke in a newe lyfe. For yf we be graffe in death lyke vnto hym, euen so muste we be in the resurrection.

Let not sinne raigne in your mortall bodies, that ye shoulde therunto obey in the lustes of it. Neither geue your membres as instrumentes of vnrighteousenes vnto sinne: but geue your selues to god, as they that are alyue from death. Let not sinne haue power ouer you. For ye are not vnder the lawe, but vnder grace.

Remember ye not, how that to whomsoeuer ye commit your selues as seruauntes to obey his seruauntes, ye are to whome ye obeye, whether it be of synne vnto death, or of obedience vnto righteousenes?

As ye haue geuen your membres seruauntes to vnclennes and to iniquitie, from iniquitie to iniquitie: euen so nowe geue youre members seruauntes vnto righteousnes, that ye maye be sanctified.

The reward of sinne is death, but eternal lyfe is the gyft of god, thorough Iesus Christ our lord.

The. vii. Chapter.

THe woman which is in subiection to a man is bounde by the lawe to the man, as longe as he liueth. Yf the man be dead, she is loosed from the

the lawe of the man. So then yf while the manne lyueth the couple herselfe with another man, she shal be counted a wedlock breaker. But yf the mā be dead, she is free from the lawe, so that she is no wedlock-breaker, though she couple her selfe with another man.

I know that in me, dwelleth no good thinge. To wyll is present wt me, but I fynde no meanes to perfourme that whiche is good. For I do not that good thyng which I wolde, but that euill do I, whiche I would not.

I delyte in the lawe of god, concerning the inner man, but I se a nother lawe in my membres rebellyng agaynst the lawe of my minde, and subduyng me vnto the lawe of synne, whiche is in my membres. O wretched man that I am, who shall delyuer me from this bodye of death?

The. viii. Chapter.

They that are carnall, are carnally mynded, but they that are spirituall, are ghostly minded, to be carnally mynded is death, but to be spiritually mynded is lyfe and peace, because that the fleshly mynde is enemy against god: for it is not obedient to the lawe of god, neither can be. So the they that are geuen to the flesshe, cannot please god.

Yf ye lyue after the flesshe, ye muste dye, but yf ye mortifye the dedes of the body, by the helpe of the spirite, ye shall lyue. For as many as are led by the spirite of god, they are the sonnes of god. For ye haue not receaued the spirite of bondage, to feare any more: but ye haue receaued the spirite of adopcion, whereby we crye Abba father.

I suppose that the afflictions of this lyfe, are not worthye of the glorye shalbe shewed vpon vs.

The spirite maketh intercession mightely for vs.

vs, with groninges whiche cannot be expressed with tounge.

Yf god be on oure syde, who can be against vs?

I am sure that neither death, neither life, nether aungels, nor rule nether power nether thinges present, neither thinges to come neither heigth neither loweth, neither any other creature shalbe able to departe vs from the loue of god, shewed in Christ Jesu our lorde.

The.ix.Chapter.

They which are the chyldren of the flesshe, are not the children of god.

He hath mercy on whome he will, and whom he will, he maketh harde hearted.

God willing to shewe his wrath and to make his power knowen suffered with longe patience the vessels of wrathe, ordayned to damnacion, that he might declare the riches of his glory on the vessels of mercye, which he had prepared vnto glory: that is to saye, vs whiche he called, not of the Jewes onely, but also of the Gentiles.

The.x.Chapter.

The beleefe of the harte iustifieth, and to knowledge with the mouthe, maketh a man safe, for the scripture sayth: whosoeuer beleeueth on hym, shall not be ashamed.

whosoeuer doth call on the name of the lord, shal be safe.

The.xi.Chapter.

Euen so at this tyme, is there a remnaunte left through the election of grace. Yf it be of grace, then it is not of workes. For then were grace no more grace. Yf it be of workes, then is it no grace. For then were deseruing no lenger deseruing.

God hath wrapped al nations in vnbeleefe, ỹ he

myght haue mercy on all.

O the depnes of the aboundaunt wysedome and knowledge of god, howe vnsearcheable are his iudgemētes, and his wayes past fyndyng out: for who hath knowen the mynde of the lorde? or who was his counseler? other who hathe geuen vnto him firste, that he myghte be recompensed again? For of hym, and thorowe him, and for him are all thinges, to him be glory for euer.

The. xii. Chapter.

I Beseche you brethren, by the mercifulnes of god, that ye make youre bodies a quicke sacrifice, holye and acceptable vnto god: whiche is youre reasonable seruing of god: and fashion not your selues lyke vnto this worlde: but be ye chaūged in your shape, by the renuyng of your wittes, that ye maye sele what thinge, that good that acceptable, and perfecte wil of god is. For I saye (thorow the grace that vnto me geuē is,) to euery man amonge you, that no man esteme of hymselfe more then it becōmeth him to esteme, but that he discretely iudge of himselfe, accordyng as god hath dealte to euery man the measure of fayth.

Let loue be without dissimulacion. Be kynd one to another with brotherly loue. Applye youre selues to the tyme. Bielle them whiche persecute you: bielle, but curse not. Be of like affection one towardes another. Be not hye mynded, but make your selues equall to them of the lower sorte. Be not wise in your owne opinions. Recompence to no man euell for euell. Yf it be possible, howebeit of your parte haue peace with all men. Yf thyne enemie honger, fede hym. Yf he thirst, gene him drinke. For in so doyng thou shalt heape coales of fyre on his heade. Be not ouercome of euill, but ouercome euel with goodnes.

The. xiii. Chapter.

Let

LEtte euery soule submytte himselfe vnto the auctorite of the hier powers. For there is no power of god. The powers that be, are ordeyned of god. Whosoeuer therfore resisteth power, resysteth the ordinaunce of god. And they that resiste, shall receaue to themselfee damnation.

Ye must nedes obey, not for feare of vengeaūce onely, but also because of conscience.

Owe nothing to any man, but loue one another. Loue hurteth not his neyghboure. Therfore loue is the fulfyllynge of the lawe.

Lette vs walke honestly, as it were in the daye lyghte: not in eatynge and drinckynge, neither in chamburyng, and wantonnes, neither in strife and enuynge, but put ye on the Lorde Jesus christ. And make not prouision for the flesshe, to fulfyll the lustes of it. The.xiiii. Chapter.

ONe beleueth that he maye eate all thynge, another whiche is weake, eateth herbes. Let not him that eateth, despyse hym that eateth not. And lette not hym whyche eateth not, iudge hym that eateth.

This manne putteth difference betwene daye and daye. Another manne counteth all dayes a lyke. Be that no man waner in his owen meanyng. He that obserueth one daye, more then another, doth it for the lordes pleasur. And he ꝑ obserueth one day more than other doth it to please the lord also. He that eateth doth it to please the lorde, for he geueth god thanckes. And he that eateth not, eateth not to please the lorde withall, and geueth god thankes.

Christ therfore dyed and rose againe, and reuyued, that he might be lorde both of dead & quicke.

Euery one of vs, shall gyue accomptes of hym selfe to god.

Yf thy brother be greued with thy meate, now

walkest thou not charitablye. Destroye not hym with thy meate for whome christ dyed.

The kyngdom of god is not meate nor drincke: But righteousnes peace and ioye in the holy ghost

All thynges are pure: but it is euyll for that man whiche eateth with the hurt of his cõscience. It is good neither to eate flesche, neither to drincke wyne, nether ani thing. wherby thy brother stombleth, eyther falleth, or is made weake.

The.xv. Chapter.

WE whyche are stronge, oughte to beare the frailnes of them whiche are weake, and not to stande in youre owne conceytes.

whatsoeuer thinges are wrytten afore time are wrytten for our owne learnynge, that we thorowe pacience and confort of the scripture might haue hope.

Ye the gentyles be made partakers of theyr spirituall thynges, theyr duetye is, to minister vnto them in carnall thinges.

The.xvi. Chapter.

I Beseche you brethren marke them whyche cause diuision and geue occasyons of euyll, contrary to the doctrine whyche ye haue learned, and auoyde them. For they that are suche, serue not the lorde Jesus christ, but their owne bellies, and with swete preachyng and flatteryng wordes deceaue the hartes of the innocentes.

I wolde haue you wyse vnto that whyche is good, and to be innocent as concernyng euyll.

Finis.

¶ The first Epistle to the Corinthians the fyrst Chapter.



Beseche you brethren in the name of oure Lorde Jesus Christ, that ye all speake one thinge, and that there be no dissention amonge you: but be ye knytte together in one mynde, and in one meaning.

The preaching of ꝑ crosse, is to thē ꝑ perishe folishnes: but vnto vs which are saued, it is ꝑ power of god.

The folyshnes of god is wyser then menne, and the weakenes of god, is stronger then menne.

God hathe chosen the folyshe thynges of the worlde, to confounde the wyse. And god hath chosen the weake thinges of the world, to confounde thinges whiche are myghty. And vyle thynges of the worlde, and thinges whiche are despised, hath god chosen, ye, and thynges of no reputation, for to bringe to nought thynges of reputation, that no flesshe shulde reioyse in his presence.

The. ii. Chapte

The eye hathe not seue, and the eare hath not heard, nether hath entred into the eare of man, the thynges whiche god hathe prepared for them that loue him.

The spirite searcheth all thinges, yethe bottome of goddes secretes. For what man knowethe the thinges of a man, saue the spirite of a man, whiche is within him: euē so the thinges of god knoweth no manne, but the spirite of god.

The. iii. Chapter.

As long verely as there is among you enuyenge, stryfe, and dissention, are ye not carnall and walke after the maner of menne.

I haue planted, Apollo watred, but god gaue the increace. So then nether is he that planteth any thinge, nether he that watreth: but god that gaue the increace.

Euery manne shall receaue his rewarde accordynge to his labour.

Other foundation can no manne laye, then that whiche is laide, whiche is Iesus christ. Yf any man buylde on this foundation, golde, siluer, precious stones, timber, haye, or stobie: euery mans worke shall appeare. For the daye shall declare it, and it shalbe shewed in fyre. And the fyre, shal trye euery mannes worcke, what it is. Yf anye mans worcke that he hathe bylt vpon, byde, he shall receaue a rewarde. Yf any mans worke burne, he shal suffer losse, but he shalbe sake hym selfe. Neuertheles yet as it were thorowe fyre.

Are ye not ware that ye are the temple of god, and howe that the spirite of god dwelleth in you? Yf any manne defyle the temple of god, hym shall god destroy. For the temple of god is holy, which temple ye are.

Yf any man seme wyse among you, let hym be a foole in this worlde, that he may be wyse. For the wysdome of this worlde, is folyshnes with god.

The.iiii. Chapter.

With me it is but a very small thinge, that I shoulde be iudged of you, ether of mannes iugemēt. No, I iudge not myne own self. I know nought by my selfe: yet am I not therby iustified. It is the lorde, that iudgeth me. Therfore iudge nothynge before the time vntyll the Lorde come, whiche wil lighten thinges that are hyd in darcknes, and open the councels of the hertes, and then shall euery manne haue prayse of god.

what hast thou, that thou hast not receaued? yf thou haue receaued it, why reioycest thou as though

though thou haddest not receaued it?

The kyngdome of god is not in wordes, but in power.

The.v.Chapter.

DElyuer that fornicator to Satan, for the destruction of the flesshe, that the spyryte may be saued in the daye of the lorde Jesus.

Yf any that is called a brother be a fornicator, or couetous, or a worshipper of ydoles, eyther a rayler, either a dronckard, or an extorcioner, with him that is suche, se that ye eate not.

The.vi.Chapter.

IS there vtterly no wyse manne among you, what not one at al, ỳ can iudge betwene brother and brother, but one brother goeth to lawe with another, and that vnder the vnbeleuers.

Do ye not remember howe that the vnrighteous shall not inherit the kingdome of god? Be not deceauers. For nether fornicators, nether worshyppers of ydoles, nether whoremongers, nether weaklynges, neyther abusers of them selues with the mãkynde, nether theues, nether the couetous nether dronckardes, nether cursed speakers, neyther pyllars, shall inherit the kingdom of heauen.

All thinges are lawfull vnto me, but all thinges are not profitable.

Remember ye not, that youre bodyes are the membres of Christ? Shall I nowe take the membres of Christ, and make the ỳ membres of an harlot? God forbyd. Do ye not know and vnderstand ỳ he whiche coupleth him selfe vnto an harlot, is become one body? For two (saith he) shalbe one flesh. But he that is ioyned vnto the lord, is one spyrite.

All synnes that a manne dothe, are without the body. But he that is a fornicatour sinneth against his owne bodye. Ether knowe ye not howe that youre bodyes are the temple of the holye ghoste which is in you, whom ye haue of god, and howe

ye are not your owne? For ye are dearly boughte. Therfore glorifye ye god in youre bodyes, and in your spretes, for they are goddes.

The.vii.Chapter.

IT is good for a man, not to touche a woman. Neuertheles to auoyde fornicatiõ, let euery manne haue his wyfe: and let euery woman haue her husbande. Let the manne geue vnto the wyfe due beneuolence. Likewise also the wife vnto the man. The wyfe hath no power ouer her owne body, but the husband. And likewyse the man hathe not power ouer his owne bodye, but the wyfe. withdrawe not youre selues one frome another, excepte it be with consent for a tyme, for to gyue your selues to fastynge & prayer. And afterwarde come againe to the same thing, lest Satan tempte you for your incontinence.

It is better to mary, then to burne.

Lette euerye manne wherin he is called, therin abyde with god.

Arte thou bounde vnto a wyfe, seke not to be lowsed: Arte thou lowsed from a wyfe, seke not a wyfe. But and yf thou take a wyfe, thou synnest not. Lykewise yf a virginne Marye, she synneth not. Neuertheles such shal haue trouble in their flesche, but I sauer you.

The syngle manne careth for the thinges of the Lorde. But he that hathe maryed, careth for the thynges of the worlde: howe he maye please hys wyfe. There is difference betwene a virgyn and a wife. The single woman careth for the thinges of the lorde, that she maye be pure bothe in body and also in spirite. But she that is maryed, careth for ỹ thynges of ỹ world, how she may please her husband. The wyfe is bound to the law allong as her husband lyueth: yf her husband slepe, she is at liberte, to mary wh whom she will onely in the lord.

But

But sheis happiar, if she do abide in my ingemit.

The.viii.Chapter.

Meat maketh not vs acceptable to god: Neither yf we eate, are we the better. Neither yf we eate not, are we the worse. But take hede that your liberte cause not the weake to fall.

Yf meat hurte my brother, I wyll eate no flesh whyll the worlde standeth, because I wyll not hurte my brother. The.ix.Chapter.

Who goeth a warfarre any tyme at his owne coste? who planteth a vineyarde and eateth not of the frute? who fedeth a flocke, and eateth not of the mylke?

Yf we sowe vnto you spirituall thinges, is it a greate thing yf we reape your carnall thinges?

Do ye not vnderstande, howe that they whyche minister in the temple haue theyr lyndynge of the temple? And they whyche wayte at the aulter, are partakers withe the aultar? Euen so also dyd the lorde ordayne, that they whyche preache the gospell, shulde lyue of the gospell.

wo is to me, yf I preache not the gospell.

They whiche run in a course, run all, yet ons receaueth the reward. So run ye that ye may obtaine.

I tame my body and bringe it into subiection, leaste after that I haue preached to other, I my selfe shulde be caste awaye.

The.x.Chapter.

Lette hym that thynketh he standeth, take hede leaste he fall.

But god is faithfull whiche shall not suffre you to be tempted aboue your strength: but shall in ye myddes of temptation make awaye to escape our.

Is not the cuppe of blessynge whiche we bielle partakyng of ye bloude of christ? is not the breade which we breake, partakyng of the body of christe because that we (though we be many) yet are one

breade, & one bodye, in asmuche as we all are partetakers of one breade.

Ye can not drynche of the cup of the Lorde, and of the cup of the deuyls. Ye can not be partakers of the lordes table, and of the table of deuyls.

All thinges are lawfull vnto me, but all thynges are not expedient. All thynges are laufull to me, but al thinges edifly not. Let no man seke his owne profyt, but let euery manne seke anothers welthe.

Whether ye eate or drynche, or whatsoeuer ye do, do all to the praise of god.

The.xi.Chapter.

I woulde ye knewe that Christe is the heade of euery manne. And the manne is the womans head. And god is christes head.

A manne ought not to couer his heade, for asmoche as he is the ymage and glorye of god. The womanne is the glory of the manne, for the manne is not of the woman, but the woman of the man. Neither was the man created for the womās sake, but ꝑ womā for ꝑ māslake. For this cause ought ꝑ womāto haue power in her head for the angels sakes. Yf there be anye among you that lusteth to striue, lette him knowe that we no suche custome, neither the congregacions of god.

There muste be sectes amonge you, that they whiche are perfecte among you might be knowen: The Lorde Jesus the same nyght in whiche he was betrayed, toke bread, and thanked and brake, and sayde: Take ye, and eate ye, this is my bodye whiche is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cuppe when supper was done, sayenge: This do as ofte as ye drynche it, in the remembraunce of me. For as often as ye shall eate this breade, and drynche this cuppe, ye shall shewe the Lordes

death

deathe tyll he come: wherefore whosoeuer shall eate of this breade, or drinke of the cuppe, vnworthely, shalbe giltie of the bodye and bloude of the LORDE. Let a man therfore examine himselfe and so let him eate of the breade, and drinke of the cup. For he that eateth or drinketh vnworthelye eateth and drinketh his owne damnacion because he maketh no difference of the lordes body. For this cause many are weake and sycke amonge you and many slepe.

Yf we had truly iudged our selues, we shuld not haue bene iudged.

The.xii.Chapter.

I Declare vnto you, that no man speakinge in the spirite of god, defieth Jesus. Also no man can saye that Jesus is the lorde, but by the holy ghost.

And yf one member suffer, all suffer with him yf one member be had in honour all members be glad also.

The.xiii.Chapter.

Though I had al faith, so that I could moue mountaynes out of there places, and yet had no loue, I were nothinge.

when that whiche is perfect, is come: then that whiche is vnperfect, shalbe done awaye.

Now we se in a glasse, euen in a darke speaking but then shal we se face to face. Now I know vnperfectly, but then shall I knowe euen as I am knowen. Now abydeth fayth, hope, and loue, euen these thre: but the chiefe of these is loue.

The.xiiii.Chapter.

BRethren be not chyldren in wit. Howbeit as concernyng maliciousnes, be chyldren. But in witte be perfect.

Let your wiues kepe silence in the congregations. For it is not permitted vnto the to speake: but let the be vnder obedience. Yf they will learne

anythyng, let them aske there husbandes at home. For it is a shame for wemen to speake in the congregacion.

The.xv.Chapter.

By the grace of god I am that I am, and his grace whiche is in me, was not in vayne, but I laboured more abundantly then they al, yet not I, but the grace of god which is with me.

By a man came death, and by a man came the resurrection of the dead. For as by Adam al dye, euen so by Christ shall all be made alyue, and euery man in his owne order.

Malicious speakinges corrupt good maners.

The body is sowen in corruption, and ryseth in incorruption. It is sowen in dishonour, and ryseth in honour. It is sowen in weaknes, and riseth in power. It is sowen a naturall body, and ryseth a spirituall bodye.

Flesshe and bloude, cannot inherite the kyngdome of god. Neither dothe corruption inherite vncorruption. Beholde I shewe you a mistery. We shall not all slepe: but we shall al be chaunged, and that in a moment and in the twinklynge of an eye at the sounde of the last trompe. For the trōpe shall blowe, and the deade shall ryse incorruptible, and we shall be chaunged. For this corruptible must put on incorruptibilite, and this mortal must put on immortalitie.

The.xvi.Chapter.

Watche ye, stonde fast in the fayth, quyte you lyke men, and be stronge. Let all your busynes be done in loue.

The

The .ii. Epistle to the Corinthians, the first Chap.

FOr as the afflictiõs of Christ are plenteous in vs, euẽ so is our consolacion plenteous by Christe.

Oure reioysinge is this, the testimony of our consciẽces that in singlenes and godlye purenes and not in fleshlye wisedome, but by the grace of God, we haue had our conuersacion in the worlde, and moste of all to you wardes.

The .ii. Chapter.

WEe are vnto god the swete sauour of Christ both amõg thẽ which are saued, & also amõg them which perishe. To the one parte we are the sauour of death vnto death, & vnto the other part are we the sauour of life vnto lyfe. We are not as many are, which choppe and chaunge w̃ the worde of god, but euẽ out of purenes, and by the power of God, and in the sighte of God, so speake we in Christe.

The .iii. Chapter.

SUche trust haue we through Christ to godward, not that we are sufficiẽt of our selues to thinke any thing, as it were of our selues, but our ablenes cõmeth of god, whiche hath made vs able to minister the newe testament, not of the letter, but of the spirite, for the letter killeth, but the spirite geueth lyfe. The lorde no doute is a spirite: and where the spirite of the lorde is: there is libertie.

The .iiii. Chapter.

IF our gospel be yet hid, it is hid among them yͭ are loste, in whõ the god of this worlde hath blinded the mindes of thẽ, which beleue not, least

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the light of the glorious gospell of Christ, which is the Image of god, shoulde shyne on them.

Our exceding tribulacion which is momētany & light, prepareth an exceding & an eternal weight of glory vnto vs, while we loke not on the thinges which are seene, but on the thinges which are not seene. For thinges which are seene, are tempozal but thinges whiche are not seene, are eternall.

The.v. Chapter.

FOr we must all appere before the iudgement seate of Christ, that euery man maye receyue the workes of his body accordinge to that he hath done, whether it be good or bad.

Olde thinges are passed awaye beholde all thinges are become newe.

The.vi. Chapter.

I haue hearde the in a time accepted: and in the daye of saluacion haue I succoured thee. Behold now is that well accepted tyme: beholde now is ỳ daye of saluacion. Let vs geue no man occasion of euill, that in oure office be founde no faute: but in all thinges let vs behaue oure selues as the ministers of god.

What felowshyp hath righteousnes with vnrighteousnes? what cōpany hath light with darknes? what recorde hath Christ with Belial? either what part hath he that beleueth with an infidell? how agreeth the tēple of god with Idols? And ye are the temple of that liuyng god, as sayde god. I wyll dwell among them, and walke among them, and wyl be their god, and they shalbe my people.

The.vii. Chapter.

GOdly sorow causeth repentaunce vnto saluacion not to be repented of: when worldys sorow causeth deathe.

The.viii. Chapter.

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Ye knowe the liberalitie of our Lorde Jesus Christ, whiche though he were ryche, yet for your sakes became poore, that ye thorow his powertie, might be made riche.

Yf there be fyrst a willing mynde, it is accepted according to that a man hathe, and not accordinge to that he hath not.

The. ix. Chapter.

This yet remember how that he whiche soweth lytel, shall reape lytel, and he that soweth plenteously, shal reape plenteously. And let euery man do according as he hath purposed in his hert, not grudging: ye or of necessitie, for God loueth a cheretul geuer.

The x. Chapter.

The weapons of oure warre are not carnall thynges, but thinges mighty in god, to cast downe strong holdes, wherewith we ouerthrowe ymaginacions, and euery hye thyng that exalteth it selfe agaynste the knowledge of god, and bringe into captiuitie all vnderstanding to the obedience of Christe, and are ready to take vengeaunce on al disobedience, when your obedience is fulfilled.

Let him that reioyseth, reioyse in the Lorde, for he that praiseth himselfe, is not alowed, but he whome the lorde prayseth.

The. xi. Chapter.

These false Apostles are disceyteful workers and fashion them selues lyke vnto the Apostles of Christ. And no marualye, for Satan hym selfe, is chaunged into the fashion of an aungell of light. Therfore it is no great thyng, thoughe his ministers fashiō themselues as though they were the ministers of righteousnesse: whose ende shalbe according to there dedes.

who is sicke, and I am not sicke? who is hurt in the faithe and my heart burneth not? If I must nedes

wedes reioyce, I will reioyce of myne infirmities.

The xii. Chapter.

AND least I should be exalted out of measure thorow the abundance of reuelacions: there was geuen vnto me vnquietnes of the flesshe, the messēger of Satan to buffet me: because I should not be exalted out of measure. For this thyng besought I the lorde thryse, that it might departe from me, and he sayde vnto me: my grace is sufficient for thee. For my strengthe is made perfecte thorowe weakenes, very gladlye therefor wyll I reioyce of my weakenes, that the strengthe of Christe maye dwell in me.

The chyldren ought not to laye vp for the fathers and mothers, but the fathers and the mothers for the chyldren.

The. xiii. Chapter.

IN the mouth of two or thre witnesses, shall euery thyng stande.

Fynally brethren fare ye well, be perfect, be of good comforte, be of one mynde, lyue in peace and the Lord of loue and peace shall be with you.

The Epistell of S. Paule to the Galathians the. i. Chap.

NEuertheless thoughe we oure selues, or an aungell from heauen, preache any other gospell vnto you, then that whiche we haue preached vnto you, holde him as accursed.

Yf I studied to please menne, I were not the seruaunte of Christe.

I certifie you brethren, that the gospell which was preached of me was not after the manner of menne, neither receyued I it of man, neither was I taught it, but receyued it by the reuelacion of Iesus Christe.

The

The.ii.Chapter.

AND when Peter was come to Antioche I withstode him in ꝑ face, for he was worthye to be blamed. we which are Iewes be nature, and not sinners of the gentiles, know that a mā is not iustified by the dedes of the lawe, but by the fayth of Iesus Christ. And therfore we haue beleued on Iesus Christe, that we might be iustified by the fayth of Christe, and not be the dedes of the lawe: because that by the dedes of the lawe, no flesche can be iustifyed.

I lyue verely, yet nowe not I, but Christe lyueth in me.

Yf righteousnes come of the law, then Christ dyed in vayne. The.iii.Chapter.

EVen as Abraham beleued god, and it was alscribed to hym for righteousnes, vnderstand therfore, that they whiche are of fayth, the same are the children of Abraham.

As many as are vnder the law, are vnder malediction. For it is written, cursed is euery man ꝑ continueth not in al thinges whiche are wrytten in the boke of the lawe to fulfyll them.

To Abraham and his sede was the promyses made, he sayth not in the sedes, as in many, but in the sede, as in one, whiche is Christ.

The scripture concluded all thinges vnder synne, that the promes by the fayth of Iesus Christe, should be geuen vnto them that beleue.

The.iiii.Chapter.

IT is good alwayes to be feruent, so it be in a good thynge.

The.v.Chapter.

IN Iesu Christ neither is circūcisiō any thing worth, neither yet vncircumcision, but faith which by loue is mighty in operacion.

All the law is fulfilled in one word, which is this:

thou

thou shalt loue thyne neighbour as thy selfe. Yf ye byte and deuoure one another: take hede least ye be consumed one of another.

The flesshe lusteth contrary to the spirite, and the spirite contrary to the flesshe. These are contrary one to the other, so that ye cannot doe that which ye woulde. But and yf ye be ledde of the spirite, then are ye not vnder the lawe.

The dedes of the flesshe are manifest, whiche are these, aduoutry, fornication, vnclennes, wantonnes, ydolatrie, witchecrafte, hatred, variaunce, zele, wrathe, strife, sedicion, sectes, enuyinge, murther, dronkennes, gluttony, and suche lyke, of the whiche I tell you before, as I haue tolde you in tyme past, that they whiche commit suche thynges shal not inherite the kyngdome of god.

The fruite of the spirite is loue, ioye, peace, long suffering, gentlenes, goodnes, faithefulnesse, mekenes, temperance. Against suche there is no lawe. They that are Christes haue crucified the flesshe with the appetites and lustes. Yf we lyue in the spirite, let vs walke in the spirite. Let vs not be vayneglorious prouokyng one another and enuying one another.

The. vi. Chapter.

BRethren, yf any man be fallen by chaunce into any faute, ye whiche are spirituall helpe to amend hym, in the spirite of mekenes: considering thy selfe, lest thou also be tempted. Beare ye one anothers burthen, and so fulfill the lawe of Christ. Yf any man seme to himself that he is sumwhat, when he is in dede nothing, the same deceaueth himselfe in his ymagination. Let euery man proue his owne worke, and then shall he haue reioysyng in his owne selfe, and not in another. For euery man shall beare his owne burthen.

Whatsoeuer a man soweth, that shal he repe, he that

that loweth in his flesshe, shall of ꝑ flesshe repe corruption. But he that loweth in the spyryte, shall of the spyryte repe lyke euerlastyng. Lette vs not be wery of well doynge, For when the time is come, we shall reape without wearines. whyll we haue therfore tyme, lette vs do good vnto all men, and specially vnto them, whiche are of the houshoulde of fayth.

God forbydde that I shulde reioyce, but in the crosse of oure lorde Jesu christ, wherby the worlde is crucified as touchyng me, and I as concernyng the worlde.

¶ The Epistle of S. Paule to the Ephesians, the fyrste Chapter.

BLessed be god the father of our lord Jesus Christ, whiche hathe blessed vs with all maner of spirituall blessynges in heauenlye thynges by Christ, accordyng as he had chosen vs in him, before the foundation of the worlde was layde, that we shuld be fayncte̅s, & without blame before him, thrughe loue. And ordeyned vs before thrughe Jesus Christe to be heyres vnto hym selfe, accordynge to the pleasure of hys grace, wherwith he hathe made vs accepted in the beloued.

The. ii. Chapter.

BY grace are ye made safe through fayth, and that not of your selues, for it is the gyfte of god, and commeth not of workes, lest anye manne shulde boste him selfe. For we are his workemanshyp created in Christ Jesu vnto good workes, vnto the whiche, god ordeined vs before, that we shulde walke in them.

But nowe in christ Jesu, ye whiche a while ago were farre of, are made nye, by ꝑ bloude of christ.

Nowe ye are no moze straungers, and sozeners, but citesyns with the sainctes, & of the houcholde of god, and are bylte vpon the foundation of the Apostles and prophetes, Jesus Christ beynge the head cozner stone, in whom euery bilding coupled together groweth vnto an holy temple in the lozd in whome ye also are bylt together, and made an habitation foz god in the spzete.

The.iiii. Chapter.

I Exhozte you, that ye walke wozthye of the vocation wherwith ye are called, in all humblenes of mynde, & meakenes, and long sufferyng, fozbearing one another thzough loue, and that ye be diligent to kepe the vnitie of the spzete in the bonde of peace, beyng one body, & one spzete, euen as ye are called in one hope of your callynge.

To euery one of vs is geuen grace accozdyng to the measure of the gyfte of Christ.

Hence fozthe be no moze chyldzen, wauerynge and caryed with euerye wynde of doctrine, by the wylynes of meune, and craftines, wherby they lay awayte foz vs to decepue vs. But lette vs folowe the truth in loue, and in all thinges growe in him whiche is the head, that is to saye christ.

As concernynge the conuersation in time paste, laye fro̅ you ꝑ olde man, which is cozrupt thozow the deceuable lustes, and be ye renued in the spzet of youre myndes, & put on that newe man whiche after the ymage of god, is shapen in righteousnes and true holynes.

Be angrye but synne not, lette not the sunne go downe vpon your wzathe.

Let no fylthy cōmunicatiō pzocede out of your mouthes, but ꝑ whiche is good to edify w̄al whē nede is: that it maye haue fauour w̄ the hearers.

The. v. Chapter.

This ye knowe that no whozemonger, ether

vnclene

vnclene person, or couetous person, whiche is the worshypper of ydolles, hathe any inheritaunce in the kyngdome of christ and of god.

Take hede that ye walke circumspectly: not as fooles, but as wyse, redemynge the tyme: for the dayes are euyll.

Be not droncke with wyne, wherin is excesse.

Wemen submytte your selues vnto youre owne husbandes, as vnto the lorde. For the husband is the wyues head, euen as christe is the heade of the congregation.

Husbandes loue your wyues, euen as christ loued the congregatyon, and gaue him selfe for it, to sanctifye it. &c.

Let the wyfe se that she feare her husbande.

The. vi. Chapter.

FAthers moue not youre chyldren to wrathe, but bringe them vp, with the nourtour and informacion of the lorde.

Remember that whatsoeuer good thynge anye man doeth, that shall he receaue againe of the lorde: whether he be bounde or fre.

Put on the armour of god, that ye maye stande stedfast againste the crafty assautes of the deuyll. For we wrestle not againste flesche and blonde: but againste rule, againste power, and againste worldely rulers of the darcknes of this worlde, againste spirituall wyckednes, for heauenly thinges.

¶ The Epistell to the Philippians: the fyrste Chapter.

SO that christ be preached all manner wayes, whether it be by occasiō, or of true meaning I therin ioye, ye and will ioye.

Christ is to me life, & death is to me auauntage. I desire to be lowsed, & to be with christ, whiche

thinge is best of all.

The.ii.Chapter.

Make ye drawe one waye, hauynge one loue, beynge of one accorde, & of one mynde, that nothynge be done thorowe strefe or vayne glorye, but that in mekenes of mynde euerye man esteme other better them him selfe. And loke not euerye manne on his owne thinges, but euery man on the thinges of other menne.

God hath exalted him & geue him a name aboue al names, that in ȳ name of Jesus, should euerye knee bowe, both of thinges in heauen, and thynges in earthe, and thinges vnder the earth, & that all tounges shoulde confesse that Jesus Christ is the lorde, vnto the praise of god the father.

It is god whiche worketh in you, both the wyll and also the dede of good wyll.

All other seke their owne, and not that whyche is Jesus christes.

The.iii.Chapter.

Beware of dogges, beware of euyl workers, beware of dissention. For we are circumcision whiche worship god in the spyrete, & reioice in christ Jesu, and haue no confidence in the flesshe.

I do iudge all thinges but donge, that I mighe wynne christ, & myght be found in him, not hauing mine owne righteousnes whiche is of the law, but ȳ whiche springeth of the faith whiche is in christ.

Brethren be followers of me, and loke on them whiche walke euen so, as ye haue vs for an ensample. For many walke, of whome I haue tolde you often, and now tell you weping, that they are the enemies of the crosse of christ, whose ende is damnation, whose god is their belly, and whose glorye is their shame, whiche are worldelye mynded. But oure conuersation is in heauen, frome whense we loke for a sauyour, euen the Lorde Jesus Christ,

whyche

whyche shall chaunge oure vyle bodyes that they maye be fashioned lyke vnto his gloryous bodye, accordynge to the workynge, wherby he is able to subdue all thinges vnto him selfe.

The.iiii. Chapter.

BE not careful, but in all thinges shewe youre peticion vnto god in prayer and supplicaciō with geuyng of thankes.

I haue learned in whatsoeuer estate I am, therewith to be content.

Euerye where and in all thynges I am instructed bothe to be full, and to be hungrye, to haue plentye, and to suffer nede. I can do all thynges thorough the helpe of christ, whiche strengthned me.

¶ The Epistell of S. Paul to the Collossians, the fyrst Chapter.

BY hym were all thynges created, thynges that are in heauen, and thynges that are in earth, thinges visible, and thinges inuisible, whether they be maieste or lordeshyppe, eyther rule or power. All thinges are created by hym, and in him and he is before all thinges, and in him all thinges haue their beynge.

The.ii. Chapter.

IN christ dwelleth all the fulnesse of the godhede bodely, & ye are complete in him, whiche is the heade of all rule and power, in whome also we are circumcised with circūcision made without handes, by putting of the sinfull body of the flesshe thorough the circumcision that is in christ, in that ye are buried w̄ him thorough baptime in whō ye are also risen againe thorough faith, ꝑ is wrought by ꝑ operatiō of god, which raised him frō death.

The.iii.Chapter.

Yf ye be then rysen againe with christ, seke those thinges whiche are aboue, where christ sytteth on the ryghte hande of god. Set youre affection on thynges that are aboue, and not on thynges whiche are on the earthe.

Mortify your membres whiche are on the erth, fornication, vnclennes, vnnaturall lust, euyl concupiscence, and couetousnes, whiche is worshippyng of ydolles. For whiche thinges sake, the wrath of god commeth on the chyldren of vnbeleke.

And all thinges whatsoeuer ye do in worde or dede, do in the name of the lorde Jesu, geuynge thankes to god the father by him.

Husbandes loue your wyues, and be not bytter vnto them.

Seruauntes, be obedient vnto your bodely masters in all thinges, not with eye seruice, as men pleasers, but in singlenes of harte, fearyng god.

Ye masters do vnto youre seruauntes that, whiche is iuste and equall, seynge ye knowe that ye haue also a master in heauen.

The.iiii.Chapter.

Set yourespeache be alwayes well fauoured and powdred with salt, that ye maye knowe howe to answere euery manne.

The fyrst Epistell to the Thessalonians, the fyrste Chapter.

Our exhortation was not to bryng you to errour, nor yet to vnclennes, neyther was it with gyle, but as we were alowed of god, that the gospell shulde be committed vnto vs, euen so we speake: not as thoughe we entended to please men, but god whiche trieth youre hartes. Neyther

was

was out conuerſation at any time with flattering
wordes, as ye well knowe, nether in cloked cou-
toulnes, god is recorde, nether ſoughte we prayſe
of menne, nether of you, nor yet of any other. &c.
For what is our hope or ioye, or crowne, of re-
ioyſynge: are not ye it in the preſence of our lorde
Jeſus chriſt at his commynge? yes ye are our glo-
rye and ioye. The.iiii. Chapter.
THis is the wyll of god, euen that ye ſhulde
be holy, and that ye ſhoulde abſtayne from
fornication, that euery one of you ſhoulde knowe
howe to kepe his veſſell in holynes and honoure,
and not in the luſt of concupiſcence, as do the he-
then, whiche knowe not god. That no man go to
farre and defraude his brother in bargaynynge,
becauſe the lorde is a venger of all ſuche thinges
as we tolde you before tyme, and teſtified. For
god hathe not called vs vnto vnclennes, but vn-
to holynes. He that therfore deſpiſeth, deſpiſeth
not manne, but god, whyche hathe ſent hys holye
ſpryte amonge you.
I wolde not brethren haue you ygnorant con-
cernynge them whiche are fallen a ſlepe, that ye
ſorowe not as other do, whiche haue no hope. For
yf we beleue that Jeſus dyed and roſe agayne:
euen ſo then alſo whiche ſlepe by Jeſus, wyll god
bryng agayne with him.
The .v. Chapter.
OF the times and ſeaſons brethren ye haue na
nede that I wryte vnto you: for ye your ſel-
ues knowe perfectlye, that the daye of the lorde
ſhall come euen as a theefe in the nyght. when they
ſhall ſaye peace and no danger, then commeth on
them ſodeyn deſtruction, as the trauaylynge of a
womanne with chylde, and they ſhall not ſcape.
Let vs not ſlepe as do other, but let vs watche
and be ſober, for they that ſlepe ſlepe in the nyght;

and they ꝑ be dronken, are dronken in the nyght But lette vs whyche are of the daye, be sober, armed with the brest place of faith and loue, & with hope of saluation as an helmet. For god hath not apointed vs vnto wrath: but to optaine saluatiō by the meanes of oure lorde Jesu Christe whiche dyed for vs, that whether we wake, or sleape: we shulde lyue togyder with him.

¶ The second Epistel to the Thessalonians, the fyrst Chapter.

WE oure selues reioyce of you in the congregations of god ouer your pacience & fayth, in all youre persecutions and tribulations that ye suffre, whiche is a token of the ryghteous iudgement of god, that ye are counted worthye of the kyngdome of god, for whiche ye also suffre.

The.ii. Chapter.

Let no man deceaue you by any meanes, for the lorde commethe not excepte there come a departyng fyrste, and that that synfull man be opened, the son of perdition whiche is an aduersarye, and is exalted aboue all that is called god, or that is worshypped: so that he shall sytte as god in the temple of god, and shewe him selfe as god.

The.iii. Chapter.

We requyre of you brethren in the name of our lord Jesus Christ, that ye withdraw your selues, from euery brother that walketh inordinatelye, & not after the institutiō whiche ye receaued of vs.

When we were with you, this we warned you of, that yf there were any whiche wold not worke, that the same shulde not eate.

Yf any man obey not your sayinges, sende vs worde of hym by a letter, and haue no companye with him, that he maye be ashamed, and count him not as an enemy, but warne him as a brother.

The. i. Epistel of S. Paule to Timothe the. i. Chapter.

The ende of the commaundementes is loue, that commeth of a pure herte, and of a good conscience, and of fayth vnfayned.

This is a true saying: and by all meanes worthy to be receyued, ꝑ Christ Iesus came into the worlde to saue synners.

The. ii. Chapter.

I Exhort ꝑ therfore, ꝑ aboue al thinges, prayers, supplicacions, intercessions, & geuing of thankes be had for al men, for kynges, and for all ꝑ are in auctoritie, that we may liue a quiet & a peasable lyfe, in all godlines and honestie. For that is good and accepted in the sight of God our Sauioure, whiche will haue all men saued, and to come to the knowelcdge of the truthe.

I wyl that wemen araye themselues in comely apparell with shamefastenes, and discrete behaueour, not with brodzed heare, other gold or pearles, or costely araye: but suche as becommeth wemen that professe the worshippinge of god thorow good workes.

Let the woman learne in silence with al subiection. I suffer not a women to teache, neither to haue auctoritie ouer the man, but for to be in silence. For Adam was fyrst formed, and then Eue. Also Adam was not deceaued, but the womanne was deceyued, and was in transgression.

The. iii. Chapter.

Yf a man couet the office of a bishop, he desyreth a good worke. Ye and a bysshop must be fauteles, the husbande of one wyfe, sober discrete, honestly appareled, harberous, apt to teache, not dronken, no fyghter, not geuen to filthye lucre: but gentle, abhorring fighting, abhorring couetousnes, & one that ruleth his owne house honestly, hauyng chyldren vnder obedience with all honestie. For yf a man cannot rule his owne house, how shall he care for the congregacion of god. He maye not be a yōg scoler, lest he swell and faule into the iudgemente of the euell speaker. He must also be well reported of among them whiche are without forthe, lest he fall into rebuke and snare of the euel speaker.

Let the deacons be the husbandes of one wyfe, & such as rule theyr chyldren well, and theyr owne households.

The.iiii.Chapter.

The spyrite speaketh euidently that in the later times some shal departe from the fayth, and shal geue hede vnto spyrites of errour, and doctryne of them whiche speake false throw ypocrisie, & haue theyr consciences marked wt an hote yron, forbydding to mary, & commaunding to abstaine from meates which god hathe created to be receyued with geuing thākes, of them which beleue and knowe the truth. For all the creatures of god are good, & nothing to be refused if it be receaued with thankes geuing, for it is sanctified by the worde of God and prayer.

Exercise thy selfe vnto godlynes. For bodely exercise profiteth lytell, but godlynes is good vnto all thynges, as a thyng whiche hathe promises of the life that is now, and of the lyke to come.

The.v.Chapter.

She that is a very widow and frendlesse, putteth her trust in god, and continueth in supplication

plicacion and prayer night and daye. But she that lyueth in pleasure, is dead, euen yet alyue.

The ponger widdowes refuse, for when they haue begynne to waxe wanton, to the dishonour of Christ, then will they mary, hauing damnacion, because they haue broken their fyrst fayth. And also they learne to go from house to house ydle, yea not ydle onely, but also trifling and busy bodyes, speaking thinges whiche are not comely.

The elders that rule well, are worthy of double honoure, moste specially they, which labour in the worde and inteachyng.

Againste an elder receaue none accusation, but vnder two or three witnesses.

Them that synne, rebuke openlye, that other maye feare.

Obserue these thinges without hastye iudgement, and do nothing partially.

Laye handes sodenly on no man.

The. vi. Chapter.

IF any man be not content with the holsome wordes of our lord Jesu Christ, and with the doctrine of godlynes, he is puft vp and knoweth nothing, but wasteth his braynes about questions and strife of wordes, where of spring enuy, stryfe, raylinges, euyl surmising and vaine disputations of men with corrupt mindes, and destitute of the truth, which thinke that lucre is godlynes, from suche separate thy selfe.

when we haue foode and rayment, let vs ther with be content.

They wyl be riche, faule into temptacion and snares, and into many folishe and noysome lustes whiche drounde men into perdicion and destruction. For couetousnes is the roote of all euill, which while some lusteth after, they erred from the faith, & tangled thē selues with many sorowes.

Charge

Charge thē that are riche in this worlde, that they be not exceding wyse, & that they trust not in the vncertayne riches, but in ỹ liuing god whiche geueth vs aboūdantly al thinges, to enioye thē, & that they do good, and be riche in good workes, & redy to geue & distribute, layng vp in store for thē selues a good foundation agaynste the tyme to come that they maye obtayne eternall lyfe.

¶The.ii.Epistle to Timothe the first Chapter.

GOD hath not geuen vs the spirite of feare, but of power, and of loue, and of sobernesse of mynde.

Be not ashamed to testifie our Lorde, neyther be a shamed of me, whiche am bounde for his sake, but suffre thou aduersitie also with the gospell thorough the power of god, whiche saued vs and called vs with an holy callyng, not accordynge to oure dedes, but accordynge to his owne purpose and grace, which grace was geuen thorough Christ Jesu before the worlde was, but is now declared openly by ỹ appering of our sauiour Jesu Christ whyche hathe put awaye death, and hath brought lyfe, and immortalitie vnto lyghte throughe the gospell.

The.ii.Chapter.

NO man that warreth entangleth himselfe wt worldly busines, and that because he wolde please hym that hath chosen him to be Souldier, and though a man stryue for a maistry, yet is he not crouned except he striue lawfully.

It is a true saying: yf we be dead wt hym, we also shall lyue with him. Yf we be patient we shall also raygn with him. Yf we deny hym, he also shall

deny

deny vs. Yf we beleue not, yet abydeth he fayth-ful. He cannot denye himselfe.

Stryue not aboute wordes, whiche is to no profyte, but to peruert the hertes.

The Lorde knoweth them that are his. And let euery man that calleth on the name of Christ departe frō iniquitie. Notwithstanding in a great house are not onely vessels of golde, and of syluer, but also of wood and of earth, some for honoure, & some to dishonoure. But yf a man purge himselfe from suche felowes, he shalbe a vessell sanctified vnto honour, mete for the lorde, and prepared vn-to all good workes.

Foolyshe and vnlearned questions putte from the, remembryng that they do, but gendre stryfe.

The.iii. Chapter.

Ye and al that will lyue godly in Christ Jesu muste suffre persecutions: but the euyl menne and disceauers shal waxe worse and worse, whyle they deceaue and are deceaued themselues.

All scripture geuen by inspiracion of god, is pro-fitable to teache, to improue, to amēd & to instruct in rightwisenes, that the man of god maye be per-fecte and prepared vnto all good workes.

The.iiii. Chapter.

PReache the worde, be feruent, be it in season or out of season. Improue, rebuke, exhorte with al longe suffering and doctrine. For the tyme will come, when they will not suffre holsome doctrine, but after theyr owne lustes shal they (whose eares itche) get them an heape of teachers, & shall turne theyr eares from the truthe, and shalbe geuen vn-to fables.

I am now ready to be offred, and the tyme of my departyng is at hande. I haue fought a good fight, and haue fulfilled my course, and haue kept the fayth. From hence forthe, is layde vp for me a

ꝯoune of rightеoulnes whiche the lorde that is rightеous iudge shall geue me at that daye, not to me onelye, but vnto all them that loue his commyng.

¶ The Epistle of S. Paule to Titus the fyrst Chapter.

A Bishop must be kautelelle, as it becommeth the minister of god. Not proude not angry, no dronkarde, no fighter, not geuen to fylthye lucre, but herberous, one that louеth goodnes, sobre mynded, righteous, holye, tēperate, & such as cleueth vnto the true word of doctrine, that he may be able, to exhibite with hollsome learning, and to improue them that saye against it.

The Cretians are alwayes lyars, euel beastes and slowe belyes.

They confesse that they knowe god: but with the dedes they deny him, and are abhominable, & disobedient, and to all good woorkes discommendable.

The. ii. Chapter.

AND the elder wemen lykewise, that they be in suche raymente as becommeth holynes, not false accusars, not geuen to muche drinkinge, but teachers of honest thinges, to make the yong wemen sobre mynded, to loue theyr husbandes, to loue theyr chyldren, to be discrete, chast, huswifely good and obedient to theyr owne husbandes, that the worde of god be not euel spoken of.

The grace of god, that bringeth saluation vnto al men, hath appered, and teacheth vs that we should denie vngodlynes and worldly lustes, and that we should lyue sobre mynded, righteouslye & godly in this present world, lokyng for the blessed

hope

hope and glorious appering of the mightye God, and of our saueour Iesu Christ, whiche gaue hym selfe for vs, to redeme vs, from all vnrighteousnes, and to pourge vs a peculier people vnto hym selfe, feruently geuen vnto good workes.

The.iii.Chapter.

WArne them that they submit themselues to rule and power, to obeye the officers, that they be redy to all good workes.

Not of the dedes of righteousnes which we wrought, but of his mercy he saued vs.

Foliche questions and genealogies, and braulinge and strife aboute the lawe, auoyde, for they are vnprofitable, and superfluous.

A man that is geuen to heresie, after the fyrste and the seconde admonicion, auoyde, remembring that he that is suche, is peruerted, and synneth, euen damned by his owne iudgement.

The Epistle of S. Paule to the Hebrues the.i.Chapter.

GOD in time past diuerslye and manye wayes spake vnto the fathers by ỹ prophetes, but in these last dayes, he hath spoken vnto vs by his sonne, whome he hathe made heyre of all thinges, by whome also he made the worlde.

He maketh his aungels spirites, and his ministers flammes of fyre.

Are not all the aungels ministringe spirites sent to minister for theyr sakes, whiche shalbe heyres of saluacion?

The.ii.Chapter.

HE that sanctifieth, and they whiche are sanctified are all one.

He

He in no place taketh on hym the angels, but ꝑ
seede of Abrahã taketh he on hym. wherfore in al
thynges it became hym to be made lyke vnto his
brethren, that he might be mercifull, and a faythful
hye preest in thynges concerning god, for to purge
the peoples synnes. For in that he himself suffered
and was tempted, he is able to succor them that
are tempted.

The.iii. Chapter.

Christ as a sõne hath rule ouer ꝑ house, whose
house are we, so that we hold fast the cõfidẽce
and the reioysyng of that hope, vnto the ende.

Take hede brethren, that there be in none of
you an euil herte in vnbeleue, that he shoulde de-
part from the lyuing god: but exhort one another
dayly, while it is called to daye, lest any of you
ware harde harted thorowe the deceytefulnesse of
synne.

The.iiii. Chapter.

The worde of god is quicke, and mightye in
operacion, and sharper then any two edge
sweard: and entreth through, euen vnto diuiding
a sonder of the soule and the spryte, and of ꝑ ioin-
tes and the mary: and iudgeth the thoughtes and
the intentes of the hearte: neither is there any cre-
ature inuisible in the sight of it. For all thinges are
naked and bare vnto the eyes of hym, of whom we
speake. The.v. Chapter.

We haue not an hye preest, which cãnot haue
cõpassion on our infirmities: but was in all
poyntes lyke as we are, but yet without synne.
Let vs therfore go boldly vnto the seate of grace,
that we may receyue mercy, & fynde grace to helpe
in tyme of nede.

Euery hye preest that is taken from among men
is ordeyned for men, in thynges pertaynynge to
God, to offer gyftes and sacrifices for synne: which

canne

can haue compassion on the ignorant, and on them that are out of the waye, because that he him selfe also is compassed with infirmitie, for the whyche infirmities sake, he is bounde to offer for synne, as well for his owne parte, as for the peoples.

No man taketh honoure vnto hym selfe, but he that is called of god, as was Aaron.

Christ in the dayes of his flesche dyd offer vp prayers and supplications, wt strong crying & teares, vnto him that was able to saue him frome death, and was also heard, because of his obedience.

The. vi. Chapter.

IT is not possible, that they which were once lygted, and haue tasted of the heauenly gyft, and were become partakers of the holye ghoste, and haue tasted of the good worde of god, and of the power of the worlde to come: yf they fall, shoulde be renued agayne vnto repentaunce: for as moche as they haue (as cõcerning them selues) crucified the sonne of god a freshe making a mocke of hym.

That erth whiche drynketh in the rayne, whiche commeth ofte vpon it, and bryngeth forth herbes meete for them that dresse it, receaueth blessynge of god. But that ground whiche beareth thornes and bryars, is reproued and is nye vnto cursyng: whose ende is to be burned.

God is not vnrighteous, that he shuld forgeth your worcke and labour that proceedeth of loue, which ye shew in his name, whiche haue ministred vnto the saintes, and yet minister.

The. vii. Chapter.

TO Melchisedech, Abraham gaue tythes of all thynges.

Melchisedech fyrste is by interpretation kyng of righteousnes, after that he is kynge of Salem, that is to saye, kynge of peace, without fathes

without mother, without kynne, and hath nether begynnyng of his time, neyther yet end of his lyfe: but is lykened vnto the sonne of god, and continueth a prest for euer.

And verely those chyldren of Leui, which receaue the office of ỹ prestes haue a cõmandement to take accordyng to the law, tithes of the people, that is to saye, of their brethren, ye though they spronge out of the loynes of Abraham.

Leuy him selfe also, which receaueth tythes, payde tithes in Abraham.

The lawe made nothynge perfecte, but was an introduction of a better hope, by whyche hope, we drawe nye vnto god.

This manne (Christ) because he endureth euer hathe an euerlastynge presthoode. wherfore he is able also euer to saue them, that come vnto god by hym, seynge he euer lyueth, to make intercessyon for vs. Soche an hye preste it became vs to haue, whiche is holy harmlesse, vndefiled, separate from synnes, & made hyar then heauen, whiche nedeth not daily (as ponder hye prestes) to offer vp sacrifice, fyrste for his owne synnes, and then for the peoples synnes, for that dyd he once for all, when he offered vp hym selfe. For the lawe maketh men prestes, whiche haue infirmitie, but the worde of the othe that came sence the lawe, maketh ỹ sonne preest, whiche is perfecte for euermore.

The. viii. Chapter.

After those dayes sayth the lord, I wyll put my lawes in their myndes, and in their hartes I wyll wrytte them, and I wyll be their god, and they shalbe my people. And they shall not teache, euery manne his neyghbour, and euery man his brother sayinge: knowe the lord. For they that knowe

knowe me, from the leest to the moste of them, for I wyl be mercifull ouer their vnrighteousnes and on their synnes, and on their iniquities.

The.ix.Chapter.

THe Prestes went alwayes into the fyrst tabernacle, and executed the seruice of god. But in the second went the hye preste, alone, ons euery yeare: and not without blonde, whyche he offred for him selfe, and for the ignorannce of the people.

But Christ beyng an hye prest of good thinges to come: nether be the blonde of goates & calues, but by his owne blonde he entred in once for all in to the holy place, & founde eternal redemption.

wherfoeuer is a testament, ther must also be the deathe of him that maketh the testament, for the testamēt taketh auctoritie when mē are dead, for it is of no value as long as he ỳ made it is a lyue.

Christ is not entred into the holye places that are made with handes, which are but similitudes of true thinges: but is entred into very heauen, for to appeare nowe in the sight of god for vs: not to offer him selfe, often as the hye prest entreth in to the holy place euery yeare with straūge blonde, for then muste he haue often suffered sence the worlde began. But nowe in the ende of the worlde hathe he appeared once to put synne to flyght, by the offeringe vp of him selfe. And as it is apointed vnto menne that they shall once dye, and then cōmeth the iudgement, euen so, christ was once offered to take awaye the synnes of manye, and vnto them that loke for hym, shall he appeare agayne without synne vnto saluation.

The.x.Chapter.

IT is vnpossible that the blonde of oxen and of goates shulde take awaye synnes.

This is the testament ỳ I wyl make vnto them

after those dayes saithe the Lorde, I wyll put my lawes in their hartes, and in their mynde I wyll wryt them, and theyr synnes and iniquities wil I remember no more. And where remission of theie thinges is, there is no more offering for synne.

Lette vs consider one another to prouoke vnto loue, and to good worckes, and that so moche the more, because ye se that the daye draweth nye.

Yf we synne willyngly after that we haue receiued the knowledge of the truthe, there remaineth no more sacrifice for synnes, but a fearefull loking for iudgement, and violente fyre, whiche shall deuoure the aduersaries.

It is a fearfull thinge to fall into the handes of the liuyng god.

The iuste shall lyue by faithe.

The.xi. Chapter.

Faith is a sure confidence of thinges, whiche are hoped for, and a certaynte of thynges whiche are not sene.

Without faithe it is vnpossible to plaise god.

By faithe Moses when he was great, refused to be called the sonne of Pharaos doughter, & chose rather to suffer aduersitie with the people of god then to enioye the pleasures of synne for a season, and estemed the rebuke of Christe greater riches then the treasure of Egypte, for he had respecte vnto the rewarde.

The.xii. Chapter.

Whom the lorde loueth, him he chastened, ye, & he scourgeth euery son that he receaueth.

No maner chastisyng in the present time, semeth to be ioyous, but greuous, neuertheles afterwarde, it bringeth the quiet frute of righteousnes vnto them, whiche are therin exercised.

Embrace peace with all men & holines, without the whiche no man shall se the Lorde.

Elau

Esau for one breakefast solde his byrthright, ye knowe howe that afterward when he wolde haue inherited the blessynge, he was put by, & he found no meanes to come thereby agayne, no though he desired it with teares.

Ye are come vnto the mount Sion, and to the cytie of the liuynge god the celestiall Jerusalem, and to an innumerable sight of aungels, and vnto the congregation of the first borne sonnes whiche are wrytten in heauen, and to god the iudge of al, and to the spyrytes of iust and perfecte menne, and to Jesus the mediator of the newe testamente, & to the sprincklyng of blouds that speaketh better then the bloude of Abell.

Oure god is consumynge fyre.

The. xiii. Chapter.

BE not forgetfull to lodge straungers, for therby haue dyuers receaued aungels into their houses vnwares.

Let wedlocke be had in price in all pointes, and lette the chamber be vndefiled, for whose kepers and aduoutrars god wyll iudge.

Remembre them whiche haue the ouersyght of you, whiche haue declared vnto you the worde of god. The ende of whose conuersation se that ye loke vpon, and folowe their faithe.

Be not caryed about with dyuers and straunge learnynge.

Here we haue no continuyng cytie, but we seke one to come.

To do good, and to distribute forgette not, for with suche sacrifices god is pleased.

Obey them that haue the ouersight of you, and submyt youre selues to them, for they watche for your soules, euen as they that muste geue accomptes: that they maye do it with ioye, and not with greefe, for that is an vnprofitable thynge for you.

¶ The Epistell of S. Jaines the fyrste Chapter.

My brethren, count it excedyng ioye when ye fall into dyuers temptations, for as moche as ye knowe howe that the entryng of your faithe bryngeth pacience, and let pacience haue her perfecte worke, that ye maye be perfecte and sounde lackyng nothynge.

Yf any of you lacke wysdome, lette him axe of god whiche geueth to all menne indifferently, and casteth no manne in the teth, and it shalbe geuen hym. But lette him axe it in fayth and wauer not for he that douteth is lyke the waues of the sea cost of the wynde and caried with violence. Neyther lette that manne thynke that he shall receaue any thing of the lorde, a wauerynge mynded man, is vnstable in all his wayes.

Let the brother of lowe degree reioyce in that he is exalted, & the ryche in that he is made lowe, for euen as the floure of the grasse shal he vanishe awaye. The sonne riseth with heate, and the grasse wydereth, and his floure falleth awaye, and the beautie of the fashion of it perisheth, euen so shall the riche manne perishe with his aboundaunce.

Happy is that manne that endureth in temptation, for when he is tryed, he shall receaue the crowne of lyfe, whiche the lorde hath promised to them that loue hym.

God tempted not vnto euyl, nether tempted he any manne. But euerye man is tempted, drawen awaye, and entised of his owne concupiscence. Then when luste hathe conceaued, she bryngeth forth synne, and synne when it is finished bryngeth forthe deathe.

Euery

Euery good gyfte, and euery perfecte gyfte, is from aboue, and commeth downe from the father of lyghtes, with whome is no variablenes, neyther is he chaunged vnto darcknes.

Lette euery man be swyfte to heare, slowe to speake, and slowe to wrath, for the wrathe of man worketh not that, which is righteous before god.

Be that ye be doars of the worde, and not heaers only, deceauyng your selues with sophistry.

Pure deuotion and vndefiled before god the father, is this, to visite the faderlesse, & wyddowes in their aduersytie, and to kepe hym selfe vnspotted of the worlde.

The. ii. Chapter.

Whosoeuer shall kepe the whole lawe, and yet fayle in one poynt, he is gylty in all.

There shalbe iudgement mercyles to hym, that sheweth no mercye, and mercye reioyseth against iudgement.

Faith yf it haue no dedes, is deade in it selfe.

A manne is iustifyed of dedes, and not of faythe onely.

As the body without the spyryte is dead, euen so faithe without dedes is dead.

The. iii. Chapter.

If a manne synne not in worde, the same is a perfecte man, and able to tame all the body.

The tounge is a lytle member, and boasteth greate thynges. It is an vnruelye euyll, full of deadly poison, the tounge can no manne tame.

Yf any man be wyse and endued with learnyng among you, let him shewe the workes of conuersation in meknes that is coupled with wisdome.

The wysdome that is frome aboue is fyrste pure, than peasable, gentle and easye to be intreated, full of mercy and good frutes, without iudgyng, and without simulation: yea & the frute of

eighteousenes is lowē in peace, of them that mai-
tayne peace.

The.iiii. Chapter.

Ye axe and receyue not, because ye axe amisse.
Knowe ye not howe that the frendshyp of the
worlde is enemitie to godwarde? whosoeuer wyl
be a frend of the world, is made the enemy of god.
What thing is your lyfe? It is not euen a va-
poure that appeareth for a lytle time, and then
vanished awaye.

To hym that knoweth howe to be good, and
doth it not, to hym it is sinne.

The.v. Chapter.

GO to now ye riche men, wepe and howle on
your wretchednes that shall come vpō you.
Your riches is corrupt, your garmētes are mothe
eaten, your gold and your syluer are cankred, and
the rust of them shalbe witnes vnto you, and shall
eate your flesshe, as it were fyre.

Aboue all thinges my brethren, sweare not, nei-
ther by heauen, nether by the earth, nether by any
other othe. Let youre yea, be yea, and your naye,
naye, lest ye fall into ypocrisie.

Yf any of you be diseased, let him call for the
elders of the congregation, and let them praye o-
uer hym, and anoynte him with oyle in the name
of the Lorde, and the prayer of fayth shall saue the
sicke, and the lorde shall rayse hym vp, & yf he haue
committed sinnes, they shall be forgeuen hym.

Confesse youre faultes one to another, and
praye one for a nother, that ye maye be healed.
The prayer of a righteous manne auayleth
muche, yf it be feruent.
Brethrē yf any of you erre frō the truth, & another
conuert hym let the same know that he which cō-
uerted the synner from goinge altraye oute of his
waye

waye, shall saue a soule from death, and shall hyde the multitude of synnes.

¶ The. i. Epistle of S. Peter the first Chapter.

Gyrde vp the loynes of your mynde, be sober & trust perfectly on the grace that is brought vnto you by the declaring of Jesus Christ, as obedient children, not fashioning youre selues vnto your olde lustes of ignorance: but as he which called you is holy, euen so be ye holy in all maner of conuersation, because it is written, be ye holye, for I am holy.

The father without respect of person iudgeth according to euery mannes workes.

Ye know how that ye were not redemed with corruptible siluer and golde from your vayne conuersation whiche ye receyued by the traditions of the fathers, but with the precious bloude of Christ, as of a lambe vndefiled, and with out spot which was ordeyned before the world was made, but was declared in the last tymes for your sakes whiche by his meanes haue beleued on God that rayled him from death, & glorified hym, that your fayth and hope might be in god.

Se that ye loue one another wt a pure heart fervently: for ye are borne a new, not of mortal sede, but of immortall, by the worde of god, whiche liueth and lasteth for euer.

All flesche is as grasse, and all the glorye of mā is as the floure of grasse. The grasse withereth & the flowre falleth awaye, but the word of the lord endureth euer. The. ii. Chapter.

If so be that ye haue tasted howe pleasaunt ỹ lord is, to whom ye come as to a liuing stone,

disalowed

disallowed of men, but chosen of god, and precious and ye as liuing stones, are made a spirituall house, and an holy priesthode for to offer vp spirituall sacrifice, acceptable to god by Iesus Christ.

Vnto you whiche beleue, he is precious, but vnto thē which beleue not, the stone whiche the buylders refused, the same is made the head stone in the corner, and a stone to stumble at, and a rocke to offende them whiche stomble at the worde, and beleue not that whereon they were set.

Derely beloued, I beseche you as straungers and pilgrimes, abstayne from fleshly lustes, which fight against the soule, and se that ye haue honeste conuersation among the gentiles, that they which backbite you as euell doers, maye se youre good workes, and prayse god in the daye of visitation.

Submit your selues vnto al maner ordinaūce of man for the lordes sake, whether it be vnto the kyng as vnto the chiefe heade, other vnto rulers, as vnto them that are sent of hym, for the punishment of euell doers, but for ỹ laude of thē that do wel. Seruauntes obeye youre maysters with all feare, not onelye yf they be good and courteous, but also though they be froward. For it is thanke worthy yf a man for conscience towarde god endure grefe, suffering wrongfully. For what prayse is it, yf when ye be sufferd for your faultes ye take it pacientlye, but yf when ye do wel ye suffre wrong and take it pacientlye, then is there thankes with God.

Christe suffred for vs, leuing vs an example that we should folow his steppes, whiche dyd not synne, neither was there gyle foūd in his mouth: whiche when he was reuyled, reuyled not agayne when he was buffeted, he threatened not, but cōmitted the cause to him that iudgeth righteously. whiche his own selfe bare oure synnes in his body

on

on the tree, that we shoulde be delyuered frō sinne and shoulde liue in righteousnes.

The. iii. Chapter.

WEmens apparell shal not be outward with bzoyded heare, and hangyng on of golde, eyther in puttyng on of gozgious apparell, but letre the hid mā of the heart be vncozrupt with a meke and quiet spzite, which spzite is before god a thyng muche set by.

It is better (yf the wyl of god be so) that ye suffre foz wel doyng, then foz euell doyng.

The. iiii. Chapter.

HE whiche suffereth in the flesh, ceaseth from sinne, ꝓ he hence fozward should liue almuch tyme as remaynethe in the flesche, not after the lustes of men, but after the wyl of god.

To this purpose was the ghospell pzeached vnto the dead, that they shoulde be condemned of men in the flesche, but shoulde lyue before god in the spzite.

Aboue al thinges haue feruent loue amonge you, foz loue couereth the multitude of synnes.

The. v. Chapter.

SE that ye fede Chzistes flock, which is amōg you, takyng the ouersighte of them, not as though ye were compelled therto, but willingly, not foz to despze filthy lucre, but of a good mynd, not as though ye were Lozdes ouer the parisches, but that ye be an ensample to the flocke, and whē the chiefe shepeheard shall appere, ye shall receiue an incozruptible croune of glozy.

God resisteth the pzoude, and geueth grace to the humble.

Be sober & watche, foz your aduersary the deuil as a roaryng lyon walketh aboute seekyng whome he may deuoure. whome resiste stedfaste in the

faythe

fayth, remembring that ye do but fulfyll the same afflictions, which are appoynted to your brethre that are in the worlde.

¶ The second Epistel of S. Peter the fyrst Chapter.

IN your fayth minister vertue, and in vertue knowlege, and in knowledge temperaunce, and in temperaunce pacience, in pacience godlynes, in godlynes brotherly kindenes, in brotherlye kindenes loue. For yf these thinges be among you and are plenteous, they will make you that ye neither shalbe ydle, nor vnfruitefull in the knowlege of our Lorde Iesus Christ. But he that lacketh these thinges, is blynde and gropeth for the waye with his hande, and had forgotte that he was purged from his olde synnes.

The.ii.Chapter.

THere were false prophetes amonge the people, euē as there shalbe false teachers amōg you, whiche priuely shall bringe in damnable sectes, euen denying the Lorde that hath boughte them, and bring vpon themselues swift damnacion, and many shall folowe their damnable wayes, by which the waye of truethe shalbe euyll spoken of: and through couetousnes shal they with fained wordes make marchaundise of you, whose iudgement is not farre of, and their damnation slepeth not.

The Lord knoweth howe to deliuer the godly out of the temptation, and howe to reserue the vniuste vnto the daye of iudgement. For to be punished, namely thē that walke after the flesh in the lust of vnclennes, and despise the rulers. Presumpteous are they, and stubburne and feare

not

not to speake euell of them that are in auctoritie.

Of whome soeuer a man is ouercome, vnto the same is he in bondage.

It hadde bene better for them not to haue knowen the waye of rightwisenes, then after they haue knowen it, to turne from the holy commaundement geuen vnto them.

The. iii. Chapter.

ONe daye is with the Lorde, as a thousande yeare, and a thousande yeare as one daye.

The Lord is not slacke to fulfyl his promes, as some men count slackenes, but is patient to vs warde, and wolde haue noman lost, but wolde receyue all men to repentaunce.

The daye of the Lorde wyl come as a theefe in the night, in the whiche daye the heauens shal perishe with terrible noyse, and the elementes shall melte with heate, and the earth with the workes that are therein, shall burne.

And suppose ye that the long suffringe of the Lorde is saluation, euen as our deare lye beloued brother Paule, accordyng to ỹ wysedome geuen vnto hym, wrote to you, yea, almoste in euerye Epistle speaking of suche thinges, among which are many thynges harde to be vnderstonde, whiche they that are vnlearned & vnstable, peruerte as they do other scriptures, vnto theyr owne destruction.

The

The.i. Epistel of S. John the Apostle the.i. Chapter.

IF we saye that we haue no synne, we deceiue our selues, and truth is not in vs. Yf we knowledge oure synnes, he is faithful and iust to forgeue vs oure synnes, and to cleanse vs from all vnrighteousnes. Yf we saye we haue not synned we make him a lyar, and his worde is not in vs.

The.ii. Chapter.

IF any manne sinne, yet we haue an aduocate with the father, Iesus Christ, which is righteous: and he it is that obtayneth grace for oure synnes, not for your sinnes onelye, but also for the sinnes of al the world.

He that sayth I know hym, and kepeth not his commaundemētes, is a lyar, and the veritie is not in him.

He that sayeth hebydeth in hym, oughte to walke euen as he walked.

He that sayth how that he is in the lyghte and yet hateth his brother, is in darkenes euen vntill this time. He that loueth his brother, abydeth in the light, & there is none occasiō of euel in him. He that hateth his brother, is in darckenes, and walketh in darkencs, and cannot tel wyther he goeth, because that darcknes hathe blynded his eyes.

He that ye loue not the world, nether the thinges that are in the worlde. Yf any manne loue the worlde, the loue of the father is not in him, for all that is in the worlde, (as the lust of the flesche, the luste of the eyes, and the pryde of goodes) is not of the father, but of the worlde. And the worlde va-

vanisheth awaye, and the luste therof, but he that fulfylleth the wyll of god, abideth euer.

The. iii. Chapter.

Whosoeuer cõmitteth syn, cõmitteth vnrygh-teousnes also, for synne is vnrighteousnes, whosoeuer doeth not righteousnes, is not of god, nether he that loueth not his brother.

He that loueth not his brother, abydeth in deathe. whosoeuer hateth his brother, is a manne slear, and ye knowe that no man slear, hathe eternall lyfe abydynge in him.

whosoeuer hath this worldes good, and seyeth his brother haue neade, & shutteth vp his cõpassiõ from him, howe dwelleth the loue of god in him?

Lette vs not loue in worde nether in tounge, but with the dede, & in verite, for therby we know that we are of the verite, & can before hym quiete our hertes.

He that kepeth goddes commaundementes, dwelleth in him, and he in him, & therby we know that there abydeth in vs of the spyrete, whyche he gaue vs.

The. iiii. Chapter.

Beleue not euery spirite, but proue whether they are of God or not.

In this appered the loue of god to vs ward, because that God sent his oneiye begotten sonne into the worlde, that we myght lyue thorow him. Herein is loue, not that we loued god, but þ he loued vs, and sent his sonne to make agrement for oure synnes.

Yf we loue one another, god dwelleth in vs, and his loue is perfect in vs.

whosoeuer confesseth that Jesus is the sonne of god, in him dwelleth god, and he in god.

There is no feare in loue, but parfecte loue ca-steth out all feare, for feare hath paynfulnes, he þ

feareth

feareth is not perfecte in loue.

Yf a man saye I loue god, and yet hate his brother, he is a lyar. For howe can he that loueth not his brother whom he hath sene, loue god, whō he hath not sene?

The.v.Chapter.

GOds commaundementes are not greuous.

This is the victory that ouercommeth the worlde euen oure fayth, who is it, that ouercommeth the worlde, but he which beleueth, that Iesus is the sonne of God?

There are thre which beare record in heauen, the father, the word, and the holy ghost, and these thre are one. There are thre whiche beare recorde, in earth, the spyrite, and water, and bloud, and these thre are one.

This is the trust that we haue in god, that yf we axe any thyng accordyng to his will, he heareth vs. And yf we knowe that he heare vs, what soeuer we axe, we knowe that we shal haue the petitions that we desyre of hym.

Yf any man se his brother synne a synne that is not vnto death, lette him axe, and he shall geue him life for them that sinne not vnto death: There is a sinne vnto death, for whiche saye I not that a man should pray. All vnrighteousnes is sinne, and there is sinne not vnto death.

The worlde is all together sette on wickednesse.

¶ The seconde Epistell of S. John the fyrste Chapter.

AND nowe beseche I the lady, not as though I wrote a newe commaundement vnto the, but that same whiche we harde frome the begynnynge, that we shulde loue one another, and this is the loue, that we shoulde walke after his commaundementes.

The .ii. Chapter.

WHosoeuer transgresseth, and bydeth not in the doctrine of christ, hath not god. He that endureth in the doctrine of christe, hath bothe the father and the sonne. If there come any vnto you, and bringe not his learnynge, him receaue not to house, nether byd him godspede, for he that byd hym god spede, is partaker of his euyl dedes.

¶ The Epistel of S. Jude the fyrste Chapter.

BEholde the Lorde shall come with thousandes of sayncte, to geue iudgement against all menne, and to rebuke all that are vngodlye amonge them, of all theyr vngodlye dedes, whiche they haue vngodlye committed, and of all theyr cruell speakynges whiche vngodlye synners haue spoken against him.

¶ The Reuelation of S. Iohn. the fyrste Chapter.

HAppy is he that redeth, and they ꝑ heare the wordes of the prophesy, and kepe the thinges which are writtē therin, for the time is at hād

Beholde he commeth with cloudes, and all eyes shall se him, and they also whiche perced hym.

I am Alpha and Omega, the begynnynge and the endynge saith the Lorde almyghty, whiche is and whiche was, and whiche is to come.

The.ii. Chapter.

TO hym that ouercommeth, wyll I geue to eate of the tree of lyfe, which is in the middes of the paradise of god.

To him that ouercommeth wyll I geue to eate Manna that is hydde, and wyll geue hym a white stone, and in the stone a new name wrytten, whiche no manne knoweth sauynge he that receaueth it.

I wyll geue vnto euery one of you, accordynge vnto your workes.

To him that ouercōmeth and kepeth my workes vnto the ende, I wyll geue power ouer nations, and he shall rule them with a rodde of yron and as the vessels of a potter shall he brake them to sheuers.

The.iii. Chapter.

Yf thou shalt not watche, I wyll come on the as a theefe, and thou shalte not knowe what houre I wyll come vpon the.

He that ouercommeth shalbe clothed in whyte araye, and I wyll confesse his name before my father, and before his angels.

I know thy workes that thou art nether colde not hote, I wolde thou were colde or hote. So then

then because thou arte betwene both, and nether colde nor hot, I wyll spewe the out of my mouth: because thou art riche and increased with goodes, and hast nede of nothynge, and knowest not howe thou arte wretched and miserable, poore, blynde and naked: I counsel the to bye of me golde tried in the fyre, that thou mayst be riche, and whyte rayment that thou mayste be clothed, that thy fylthy nakednes do not appere, and annoynte thyne eyes with eye salue that thou mayste see.

As many as I loue, I rebuke and chasten, be feruent therfore and repent. Beholde I stande at the doore and knocke, yf anye man heare my voyce and open the doore, I wyll come in vnto hym, and wyll soppe with him, and he with me.

To hym that ouercommeth, wyll I graunt to syt with me in my seate euen as I ouercame and haue sytten with my father, in his seate.

The. iiii. Chapter.

THe fyrste beste was lyke a lyon, the seconde beste lyke a calfe, and the thyrde beste hadde a face as a manne, and the fourthe beste was lyke a flyinge egle.

The. v. Chapter.

AND when he had taken the booke, the foure bestes, & the. xxiiii. elders fell downe before the lambe, hauyng harpes and golden vialles full of odoures, whiche are the prayers of saintes, and they songe a newe songe saynge: thou art worthy to take the boke, and to open the seales therof: for thou wast kylled, & hast redemed vs by thy bloude out of all kynredes, and tonges, and people, and nations, and haste made vs vnto our god, kynges, and prestes, and we shall raigne on the erthe.

The. vi. Chapter.

I Sawe vnder ye aulter, the soules of the that

were kylled for the worde of god, and for the testimonye whiche they had. And they cried with a loude voyce, sayeng: howe long tariest thou lord holy and true, to iudge and to auenge our bloude on them that dwell on the earthe?

The.vi.Chapter.

AND there was a great erth quake, & the sunne was as blacke as sacke clothe made of heare, and the mone waxed euen as bloude, and the starres of heauen fell vnto the earth euen as a rygge tree casteth from her, her rygges when she is shaken of a myghty wynde, & heauen vanished awaye as a scroll when it is rolled together, and all mountaines and yles were moued out of their places and the kinges of the earthe, and the greate men, and the ryche menne, and the cheke captaines, and the mighty menne, and euery man, bound manne, and euery free manne, hyd them selues in dennes and in rockes of the hylles: and said to the hylles and rockes: fall on vs and hyde vs from the presence of him that sitteth on the seate, and from the wrathe of ꝑ lambe, for the great day of his wrath is come, and who can endure it.

The.vii.Chapter.

AND one of the elders answered, sayng vnto me, what are these whyche are arayde in longe whyte garmentes and whence came they? And I sayde vnto him: Lorde thou wottest. And he sayde vnto me: these are they whiche came out of greate tribulation, and made their garmentes large and made them whyte in the bloude of the lambe, therfore are they in the presence of the seat of god, and serue him daye and nyghte in the temple, and he that sytteth in the seate wyll dwell amonge them. They shall honger no more, neyther thyrst, neyther shall the sunne lyghte on them, neyther any heat, for ꝑ lambe whiche is in the middes

of

of the leate, shall fede them, and shall leade them vnto fountaines of lyuynge water, and god shall wype awaye all teares from their eyes.

The. viii. Chapter.

AND an other angell came and stode before the aulter hauyng a golden senser & moche of odoures was gyuen vnto him, that he shoulde offre of the prayers of all saintes vpon the golden aultar, which was before the seate, and the smoke of the odoures whiche came of the prayers of all sayntes, ascended vp before god, oute of the aungelles hande.

The. ix. Chapter.

IN thole dayes shall men seke death, and shal not fynde it, and shal desyre to dye and death shall flye from them.

The. xi. Chapter.

AND when they haue finished theyr testimony, the beest that came out of the bottomlesse pyt, shall make warre against them, and shall ouercome them, and kyll them. And their bodyes shall lye in the stretes of the great cyte, whiche spiritually is called Zodom and Egipte, where our lord was crucified. And they of the people and kynredes, and tonges, and they of ỹ nations, shal see their bodyes. iii. dayes and a halfe, and shall not suffre their bodyes to be put in graues. And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal sende gyftes one to another, for these two prophetes vexed them that dwell on the earth. And after thre dayes and a halfe, the spyrete of lyfe, frome god entred into them, & they stode vp on theyr fete, and great feare came vpon them whiche sawe them, and they harde a greate voyce from heauen sayinge vnto them: Come vp hydder, and they ascended vp into heauen in a cloude, and their enemyes sawe them.

The .xii. Chapter.

AND ther was a great battail in heauen. Michael & his angels fought with the dragon, and the dragon fought and his angels, & preuailed not, neyther was their place founde anye more in heauen. And the greate dragon, the olde serpent called the deuyll, and Sathanas was caste oute, whiche deceaueth all the worlde. And he was cast into the earthe, and his angels were cast out also.

The .xiii. Chapter.

HE that kylleth with a swearde, muste be kylled with a swearde.

The .xiiii. Chapter.

AND I heard the voyce of harpers harping with their harpes, and they songe as it were a newe song before the seate, and before the foure beastes, and the elders, and no man coulde learne that songe, but the hundred and. 44. M. whiche were redemed frome the earthe. These are they, whiche were not defiled with wemen for they are virgines. These folowe the lambe whethersoeuer he goeth. These were redemed frome menne, beynge the fyrst frutes vnto god and to the lambe, & in their mouthes was founde no gyle, for they are without spot before the trone of god.

And I heard a voyce from heauen, sayeng vnto me: wrytte, Blessed are the deade, whiche here after dye in the lorde, euen so saithe the spyrite that they may rest frō there laboures, but their workes shall folowe them.

The .xvi. Chapter.

BEholde I come as a theefe, happy is he that watcheth and kepeth his garmentes, least he be founde naked, and menne se his fylthynes.

The .xviii. Chapter.

AND almoche as she glorified her selfe, and lyued wantonly, so moche poure ye in for her of punishement and sorowe.

The

The. xix. Chapter.

HAppye are they whyche are called vnto the lambes supper.

And I fell at his feete to worshyppe hym, and he sayde vnto me: se thou do it not, for I am thy felowe seruaunt, and one of thy brethren, and of them ꝑ haue the testimony of Jesus, worship god.

The. xx. Chapter.

Blessed and holye is he that hathe parte in the fyrste resurrection, for on suche shall the seconde deathe haue no power, for they shalbe prestes of god & of Christ, & shall raigne wt him. a. M. yeare.

And I sawe the deade, bothe greate and small stande before god. And the bokes were opened, & another boke was opened, whiche is the boke of lyfe, and the deade were iudged of those thynges whiche were wrytten in the bokes accordynge to their dedes, and the sea gaue vp her dead, whiche were in her, and death and hell delyuered vp the dead, whiche were in them, and they were iudged euery man accordyng to his dedes. And death and hell were cast into ꝑ lake of fyre. This is ꝑ seconde death, and whosoeuer was not founde wrytten in the boke of lyfe, was caste into the lake of fyer.

The. xxi. Chapter.

AND I hearde a greate voyce out of heauen sayenge: beholde, the tabernacle of god is with men, and he wyll dwell with them. And they shalbe his people, and god hym selfe shalbe with them, and be their god. And god shall wype awaye all teares frome their eyes, and there shalbe no more death nether sorowe, nether cryenge, nether shall ther be any more payne, for the olde thynges are gone.

I am Alpha and Omega, the begynnynge and the ende, I wyll geue to hym that is a thyrst of the well of the water of lyfe free, he that

ouercommeth shall inheryt all thinges, and I wyl be his god, and he shalbe my sonne. But the fearefull and vnbeleuynge, and the abhominable, and murderers, and whoremongers, and sorcerers, & ydolaters, and all lyars, shall haue their parte in the lake whiche burneth with fyre, and brymstone whiche is the seconde deathe.

His seruauntes shall serue him, and they shall se his face, and his name shalbe in theyr foreheades, and there shalbe no nyghte, and they nede no candle, neyther lyghte of the sunne, for the Lorde god geueth them lyght, and they shall raygne for euermore.

I am John whiche sawe these thinges, & hearde them. And when I hadde hearde and sene, I fell downe, to worshyppe before the fete of the angel whiche shewed me these thinges, and he sayd vnto me: se thou do it not, for I am thy felow seruant, & the felow seruaunt of thy brethren the prophetes, & of them whiche kepe the sayenges of this boke, but worshyppe god.

He that doeth euyll, lette him do euyll styll, and he whiche is fylthy, lette him be fylthy styl, and he that is righteous, let him be more righteous, and he that is holy, lette him be more holy.

And beholde I come shortely, and my rewarde with me, to geue euerye manne accordynge as his dedes shalbe.

Blessed are they, that do goddes commaundementes, that their power maye be in the tree of lyfe, and may entre in through the gates into the cytie, for without shall be dogges & enchaunters, and whoremongers, and murderers, and ydolaters, and whosoeuer louyth or maketh lesynges.

The ende of the boke, for the whiche God be praysed.

A

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